

TEHQEEQ-SHUDA EDITION

Ash-Shia wa Sunnah

Shaheed e Islam

Imam-ul-Asr Allama Ehsaan Ilaahi Zaheer

Tarjuma

Ata-ur-Rahman Saaqib

Transliterator

Rehan Syed Barey

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Translitrators Note:

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ، وَنَسْتَعِينُهُ، وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا، وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. آمَنَّا بَعْدُ:

Allah Tabaarak wa Ta'ala ka irshad hai:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَكُونُوا مِنَ الْمُكْفُرِينَ (Surah Aale Imran: 102)

Aye Logo Jo Imaan Laae Ho! Allah Se Us Tarah Daro Jis Tarah Usse Darne Ka Haq Hai Aur Tumhe'n Maut Na Aae Magar Is Haalat Mein Ke Tum Musalman Ho.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا. (Surah-an-Nisa: 1)

Aye Logo! Apne Rabb Se Daro Jisne Tumhe'n Ek Jaan Se Paeda Kiya Aur Usi Se Uska Joda Paeda Karke Un Dono Se Mard Aur Aurate'n Kasrat Se Phaela Diye. Aur Allah Se Daro Jiske Waaste Se Tum Aapas Mein Sawaal Akrte Ho Aur Rishte Todne Se Daro, Beshak Allah Tum Par Nigehbaan Hai.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا. يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا. (Surah-al-Ahzaab: 70-71)

Aye Imaan Waalo! Allah Se Daro, Aur Theek-theek Baat Kaha Karo. Wo Tumhare Amal Durust Kar Dega Aur Tumhare Liye Tumhare Gunaah Bakhsh Dega Aur Jo Allah Aur Uske Rasool Ki Itaa-at Kare, To Yaqinan Usne Bahut Badi Kamyaabi Haasil Karli.

فَإِنَّ خَيْرَ الْخَيْرِ كِتَابُ اللَّهِ، وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلُّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلُّ بِدْعَةٍ ضَالِكَةٌ، وَكُلُّ ضَالِكَةٍ فِي النَّارِ

Be-shak sabse behtar baat Allah ki baat hai aur sabse behtareen hidaayat-o-rehnumaai Muhammad ﷺ ki rehnumaai hai. Aur sabse badtareen cheez (deen mein) nai bidat hai aur har bidat gumraahi hai aur har gumraahi jahannum mein le jaane waali hai.

Quran-e-Kareem mein Allah Subhanahu wa Ta'ala ka irshad hai:

وَأَن هَذَا صِرَاطٌ مُسْتَقِيمٌ فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ. (Surah-al-Anaam: 153)

Aur Yaqinan Ye Mera Raasta Seedha Hai, Lihaaza Tum Usi Ki Paerawi Karo Aur Tum Doosre Raasto'n Ki Paerawi Mat Karo Wo Tumhe'n Allah Ke Raaste Se Alag Kar Denge.

Firqa-waariat ke khilaaf Allah Ta'ala ne farmaya:

وَاَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا. (Surah Aale Imran: 103)

Aur Sab Mil Kar Allah Ki Rassi Ko Mazbooti Se Pakad Lo Aur Juda-Juda Na Ho.

Muhammad ur Rasool Allah ﷺ ki hadees-e-paak ka mafhoom hai: "Beshak yahoodi ikhattar (71), nasaara bahattar (72) firqo'n mein bat gae the aur meri ummat tihattar (73) firqo'n mein bategi. Sabhi dozakh mein jaaenge siwaae ek ke. Sahaba Ikraam ﷺ ne poocha: Ya Rasool Allah ﷺ! Wo ek firqa kaunsa hoga? To farmaya: "Jis par Main aur Mere Ashaab hain".

Allah aur uske Rasool ﷺ ne 73 mein se 72 ke jahannum mein jaane ke baare mein bataa kar daraaya nahi, balke ye bhi bata diya ke agar musalmano mein ikhtilaaf hoga to wo apne ikhtilaaf ko kaese door kare'n. Irshad-e-Baari Ta'ala hai:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ

وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا. (Surah-an-Nisa: 59)

Aye Log Jo Imaan Laae Ho! Tum Itaa-at Karo Allah Ki Aur Itaa-at Karo Rasool Ki Aur Un Logo'n Ki Jo Tum Mein Se Saahib-e-Amr Ho'n. Phir Agar Tum Baaham Kisi Cheez Mein Ikhtilaaf Karo To Use Allah Aur Uske Rasool Ki Taraf Lautao. Agar Tum Waaqai Allah Aur Aakhirat Ke Din Par Imaan Rakhte Ho. Ye Behtar Hai Aur Anjaam Ke Lihaaz Se Bahut Accha Hai.

Deen ki tableegh karna jitna ahem fariza hai, utna hi zaroorat hai ke Sahih manhaj/raaste ki tableegh ki jaae aur ghalat raaston ki nishandahi karte hue un raasto'n par chalne waalo'n ko sahih seedhe raaste ki taraf bulaaya jaae.

Ummat-e-Muslima mein maujood gumraah firqo'n mein se ek firqa hai Ahle Tashaiyyo bhi hai. Tamaam musalmaano ke muttafaqa aur muttafiqa-alae aqaaed ke khilaaf apne ajeeb-o-ghareeb aqaaed par mazbooti ke saath qaaem hain. Un bid'ee aqaaed ke alaawa Quran ko ghaer-mehfooz, Ummahaat-ul-Momineen, Sahaba Ikraam ﷺ ke mutaalliq naa-zeba kalme kehna, Ahle Baet ki nasl mein jo Saaleh ashkhaas guzre hain unhe'n Ambiya-o-Rusul ke baraabar ya unse afzal samajhne alaawa kai aese aqaaed par imaan laae hue hain jin ka Quran aur Ahadees mein koi wujood nahi.

Ahle Tasahiyyo ke ghaer-islami aqaaed aur manhaj ko aashkaar karne aur Ahle Tasahiyyo ki islaah ke liye Ahle Sunnat mein se bahut se ulama ne kai kitaabe'n likhi hain, unhi mein se ek kitaab hai "الشيعة والسنة" 'Ash-Shia-wa-Sunnah' jise Shaheed-e-Islam, Imam-ul-Asr, Allama Ehsan Ilaahi Zaheer رحمه الله ne arbi mein likha. Allah Subhanahu wa Ta'ala ke fazl se arab mumaalik mein us kitaab ki taareef aur qadr-daani ki gai aur kai gumrah aur gumraah-garo'n ko Allah Ta'ala ne tauba ki taufeeq ki aur hidaayat se nawaaza. Alhamdulillah.

Kitaab ke faaede dekh kar uska Urdu zabaan mein iska tarjuma Janab Ata-ur-Rahman Saaqib Saahab se karwaya gaya. Us urdu kitab ke do (2) editions online maujood hain. Ek edition 1990 (qalmi edition) aur doosra 1999 (computerized edition). Dono editions "Idaara Tarjuman us Sunnah, Lahore" se chape hain. Is transliteration ke liye un dono editions ko istemaal kiya gaya hai.

Transliteration karte hue jahan kaheen typing mistake nazar aai, use sahi kar diya gaya hai, poori koshish ki gai hai ke asal urdu kitab mein jahan kisi naam ke saath ﷺ ho wahan roman mein bhi ﷺ hi likha gaya hai. Reference section mein 'reference ke aakhri' hiise mein square bracket '[']' ke beech mein jis mulk ka naam ho, wo edition wahan se chapa hua hai, eg: [India] [Iran] etc.

Janab Ata-ur-Rahman Saaqib Saahab ne poori koshish ke saath tarjuma aasaan aur aam-faham andaaz mein kiya hai, par tarjuma mein kai aese alfaaz dohraae gae hain jo aam bol-chaal mein istemaal nahi hote. Is roman transliteration ke aakhir mein un mushkil alfaaz ko ek

dictionary ki shakl mein taqriban 12 pages shaamil kiye gae hain, jin mein 300 se kuch zaaed alfaaz ka aam-faham andaaz mein tarjuma (meaning) likh diya gaya hai.

Is kitab mein jahan black font mein circular numbers hain, jaese ❶❷❸ wo mera izaafa nahi hain, balke urdu pdf mein maujood musannif aur mutarjim ka haashiya hai.

Is kitaab ke pages ko kam karne ki niyyat se, Urdu kitab ke aakhir mein maujood “Masaadir-o-Maraaje” section, jis mein Ahle Sunnat aur Ahle Tashaiyyo ki kutub ke naam hain use shaamil nahi kiya gaya hai.

Is kitaab mein maujood tamaam Quran ki ayaat ko <https://quranwbw.com/> se copy kiya gaya hai. Arbi ahadees, aqwaal, aasaar ko asal urdu pdf (dono editions) ko dekh kar type kiya gaya hai. Double-check karne ke bawujood bashari taqaze ki wajah se agar kaheen ghalati nazar aajae ya is roman transliteration ke mutaalliq koi mashwara ho to neechе maujood email par contact keejiye. rehan.hse@live.com

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Aapse darkhwaast hai ke is kitaab ko padhne ke baad doosro’n ke saath sawaab-e-jaariya ki niyyat se zaroor share keejiye.

Aakhir mein Allah se dua-go hoo’n is koshish ko qubool kare, duniya-o-aakhirat mein iska behtar badla ataa farmae aur ise ham sab ki najaat ka sabab banaae. Aameen

وَصَلَّى اللّٰهُ عَلٰى نَبِيِّنَا مُحَمَّدٍ وَّآلِهِ وَصَحْبِهِ وَسَلَّمَ.

Duaao’n ka taalib,

Rehan Syed Barey

Riyadh, Saudi Arabia

August 05, 2024 – 1 Safar 1446.

Arz-e-Mutarjim:

Imam-ul-Asr Ehsaan Ilaahi Zaheer رحمہ اللہ farmate hain: *“Maine ifraaq¹ par kitaabe’n likh kar islaam ki khidmat ki hai. Tafraga nahi phaelaaya, farq bataaya hai. Logo’n ko Nabi-e-Akram ﷺ ke islam ki taraf palatne aur islaam ko sirf Quran-o-Sunnat ke mutaabiq dekhne ki targheeb di hai”*. (Qaumi Digest Lahore: Feb 1987 P30)

Afsosnaak baat ye hai ke gumraah aur mulhid² logo’n ka radd karne ke liye agar koi khada hota hai to Ahle Sunnat hi mein se jaahil qism ke log use kehte hain ke aap kyon musalmano mein tafreeq³ paeda karte hain? Halaanke wo nahi jaante ke mulhid aur gumraah logo’n ka radd haq ko bayaan karna aur usko saabit karna, baatil ko mitaana, giroh-bandi aur unsuriyat⁴ nahi hai aur naa hi tafraga-baazi⁵ hai, balke har musalman ka farz hai.

Deen mein tafraga phaelaane se muraad ye hai ke aadmi deen ke andar apni taraf se koi nai baat nikaale aur israar kare ke uski nikaali hui baat ke maanne par hi kufr-o-imaan ka madaar⁶ hai. Phir jo maanne waale ho’n unhe’n le kar na maanne waalo’n se juda ho jaae, islaam ki baatil afkaar⁷ se tatheer⁸ firqa-bandi nahi hai.

Chunache Allama Ehsaan Ilaahi Zaheer رحمہ اللہ ki tasaneef baail-afkaar-o-aara se islaam ki tatheer ka zariya hain aur Doctor Atiya Saalim Saahab ke alfaaz mein Aap ﷺ ki kutub har us taalib-e-ilm ke haath mein mazboot aslaha⁹ ki misl hain jo deen-e-islaam ki taalimaat ka difa’ karna chaahta ho.

¹ T: (اِفْرَاق) Judaai, alaahadgi, dissociation, separation [RKT]

² T: (مُلْجِد) Ilhaad karne waala, mushrik, faasiq, faajir, be-deen, deen se phir jaane waala [RKT]

³ T: (تَفْرِيق) Alaahadgi, judaai, talaq, khulaa [RKT]

⁴ T: (عَنْصَرِيَّة) Ensaariyat

⁵ T: (تَفْرِقَة) Phoot, alaahadgi, nifaaq, conflict, discord, difference [RKT]

⁶ T: (مَدَار) Muqarrara raasta, daaera, phirne/gardish ka muqaam [RKT]

⁷ T: (اَفْكَار) Khayalaat, nazariyaat, (jo ghaur-o-fikr ke natije mein murattab ho’n), ideas, thoughts, opinions, theories [RKT]

⁸ T: (تَطْهِير) Tahaarat, paakeezgi, paak karna [RKT]

⁹ T: (أَسْلَحَة) Hamle aur difa’ ka saaz-o-samaan jo jung ke mauqa par istemaal hota hai, arms, weapons, armour [RKT]

Dar-asl aadaa-e-islam ne fikri jaddo-jahad¹ ke zariye islam ki taalimaat ko maskh karna chaaha, magar har daur mein ulama-o-mohaddiseen ka ek (1) aesa giroh maujood raha jo unki saazisho'n ko be-naqaab karta aur unke khud-saakht falsafo'n aur aqaaed-o-afkaar ka ibtaal² karta raha. Aakhri daur mein us giroh ka sar-kheel³ Allama Ehsaan Ilaahi Zaheer رحمۃ اللہ علیہ ko qaraar diya jaa sakta hai, jinho'n ne Qadiyaaniyat, Shieeyyat, Baabiyat, Bahaaiyat, Ismailiyat, Barailwiyat aur Tasawwuf ke naam pe ghaer-islam falsafo'n aur aqaaed ki tarweej⁴ karne waalo'n ke khilaaf ek (1) kaamiyaab jaddo jahad ki aur unke khilaaf saff-aara⁵ hue. Kuwait ke Shaikh Ahmad Qattaan ke alfaaz mein Aap ﷺ baatil firqo'n ke khilaaf ek (1) mutajassid⁶ dictionary the ke jinhe'n un firqo'n ke aqaaed aur unki tardeed mein dalaael az-bar⁷ the. Aap jis mulk mein bhi gae firqa-baatila ka is andaaz se ilmi-o-mantiqi radd kiya ke unki safon mein khalbali mach gai aur fikr-e-saleem ke haamileen ke azhaan⁸ mein inquilaab barpa kar diya.

Zer-e-nazar kitab "Ash-Shia wa-Sunnah" mukhtasar si zakhaamat⁹ ke bawujood shia afkaar ke saelaab ko rokne mein ek (1) mazboot band¹⁰ saabit hui hai. Mumkin tha ke Malasia, Indonesia, Europy mumaalik, Misr, Phillipine, aur deegar islami-o-ghaer-islami mumaalik ke musalmano mein shai mutaassibeen¹¹ apne shi'ee inquilaab¹² ke liye raah-hamwaar karne mein kamiyaab ho jaate, magar unho'n ne jahaan bhi is qism ki saazish ki ye kitaab unke baatil azaaem ke aage chattaan ban kar khadi ho gai.

¹ T: (جَدّ و جَہَد) Mehnat, mashaqqat, koshish karna, make an effort, strive [RKT]

² T: (إِبْطَال) Baatil karna, tardeed karna, butlaan, radd, tark, mauqoof kar dena [RKT]

³ T: (سَرِخِيل) Kisi jamaat ya giroh ka sardar, leader, qaaed, chief, leader [RKT]

⁴ T: (تَرْوِيج) Riwaaj, shohrat, chalan, ishaa-at [RKT]

⁵ T: (صَفّ آرا) Jung ke liye aamaada, jung mein muqaabla karne waala [RKT]

⁶ T: (مُتَجَسِّد) Mujassim hone waala, mujassam, jism ikhtiyaar karne waala [RKT]

⁷ T: (أَنْبَر) Nok-zabaan, hifz, zabaani yaad, learn by heart, knowing well [RKT]

⁸ T: (أَدْبَان) Samajh, aql ya haafze ki quwwate'n [RKT]

⁹ T: (ضَخَامَت) Motaati, volume, bulkiness [RKT]

¹⁰ T: Rukaawat, rok, bandish [RKT]

¹¹ T: (مُتَعَصِّب) Taassub baratne waala [RKT]

¹² T: (اِنْقِلَاب) Taghaiyyur, tabaddul, ulat-palat, tabdeeli, inversion [RKT] Par yaha'n 1979 ke Iranian revolution ki taraf ishaara kiya gaya hai jo Khomeini ki nigraani mein hua [RSB]

Iske darjano'n edition shaaya ho chuke hain. Neez, taqreeban har zinda zabaan mein iska mukammal tarjuma ya iqtibasaat¹ shaaya ho chuke hain. Urdu zabaan mein bhi iska tarjuma karne ki ashad zaroorat thi aur kaafi arse se mukhtalif halqo'n kit araf se iska mutaalaba ho raha tha, chunache Idaara Tarjuman-us-Sunnah ki taraf se iska tarjuma shaaya kiya jaa raha hai.

Maine is kitaab ka tarjuma karte waqt is amr ko malhoos rakha hai ke aasaan-tareen usloob aur alfaaz ko ikhtiyaar kiya jaae, taake har tabqe ka qaari isse mustafeed ho sake. Is kitaab mein saabit kiya gaya hai ke shia aqaaed yahoodi saazish ke tahat waza'² kiye gae hain, is firqe ki buniyaad bhi ek (1) yahoodi shakhs Abdullah bin Saba ne rakhi.

Is kitaab mein sabse ziyaada tafseeli bahes us buniyaadi nukte pe ki gai hai ke shia deen mein Quran-e-Majeed mukammal kitaab nahi hai, balke us mein tehreef-o-tabdeeli kardi gai hai. Deegar mauzuat³ taqiyya bada⁴ aur sabb-e-sahaba عليه السلام ka bhi zikr maujood hai, albatta un mazuaat aur deegar shia aqaaed ki tafseel Allama Saahab رحمته الله ne apni doori kutub mein bayaan ki hai.

Maine is kitaab ke aakheer mein ek (1) mukhtasar sa maqaala "Shia aur Aqida Khatm-e-Nubuwwat" ke naam se tehreer kiya hai, is mauzoo ki juziyaat⁵ to Allama Saahab رحمته الله ki tasnifaat mein maujood thee'n, magar mustaqilan⁶ us mauzoo ko Aap ﷺ ne mas⁷ nahi kiya tha.

Is kitaab ke mutaala-a ke baad ham poore wusooq⁸ ke saath keh sakte hain ke koi bhi saleem-ul-fikr⁹ shia apne mazhab se taaeb hue baghaer

¹ T: (اقتباس) Akhaz, istifaada, wo ibarat jo kisi kitab ya mazmoon min-o-an ya intikhaab-o-ikhtisaar karke naql ki jaae, extraction, extract [RKT]

² T: (وضع) Tarteef dena, banana, ghadna, ejaad [RKT]

³ T: (موضوعات) Bayanaat, unwanaat, topics, subject [RKT]

⁴ T: (بداء) Allah Ta'ala (ko bhool) ka nazariya. Allah Ta'ala se koi cheez makhfi nahi par shia ke nazdeek aesa mumkin hai. [Ye mafhoom forum.mohaddis website ke ek article se liya gaya hai – RSB]

⁵ T: (جزئیات) Tafsilaat [RKT]

⁶ T: (مستقلاً) Hamesha ke liye, ba-zaabta, ba-qaaeda, permanently [RKT]

⁷ T: (مس) Kisi cheez ko choone ka amal, kisi cheez ko haath lagaane ka amal [RKT]

⁸ T: (وثوق) Bharosa, etemaad, etebaar [RKT]

⁹ T: (سليم الفكر) Sahih soch rakhne waala [RKT]

nahi reh sakta aur Allah Ta'ala ke falz-o-karam se na hi aaj tak koi shia aalim is kitaab ka jawaab de saka hai. Hame'n yaqeen hai ke arab mumaalik ki tarah barre-saghir paak-o-hind mein bhi ye ktiaab in sha Allah shia hazraat ke raah-e-raast pe aane ka zariya shaabit hogi. Allah Ta'ala musannif ke darajaat ko buland farmaae aur banda-e-aajiz ko bhi ajr-o-sawaab mein shareek farmaae. Aameen

Ataa-ur-Rahman Saaqib

Idaara Tarjuman-us-Sunnah, Lahore

January 6, 1990

Muqaddama

أَلْحَمْدُ لِلَّهِ وَحْدَهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى مُحَمَّدٍ الْمُصْطَفَى نَبِيِّ الْهُدَى وَالرَّجْمَةِ وَعَلَى آلِهِ وَأَصْحَابِهِ
الطَّاهِرِينَ الْبَرَّةِ. أَمَّا بَعْدُ!

Ummat-e-Islamiya ka ye bohot bada almiya¹ hai ke aaj har intishaar-o-ikhtilaaf ka daai², ittihaad-o-ittifaaq ke buland-o-bang daawe kar raha hai. Ahle makr-o-dajl ki taraf se is lafz ka istemaal is qadr aam ho gaya hai ke bohot se saada-looh musalman unke fareb mein muftala ho kar unke phaelaae hue jaal ka shikaar ho chuke hain.

Chunache Qadiyaani^①³ jo saleebi istemaar⁴ ke parwardah⁵ aur islaam ke saaf-o-shaffaaf chehre par bad-numa daagh hain wo bhi us lafz ko istemaal karte hain, taake wo apne zeher-aalood aqaaed ki nashr-o-ishaa-at ke liye raah hamwaar kar sake'n.

Isi tarah Bahaai^②⁶ jo ke roos⁷ ki paedawaar hain, wo bhi is lafz ke parde mein apne mazmoom maqaasid ki takmeel karna chaahte hain.

Aese hi Shia, jo ke yahoodiyo'n ki aulaad aur islaam ka naqaab odhne waala ek (1) yahoodi giroh hai, wo bhi apne makrooh chehre ko chupaane ke liye aur inkishaaf-e-haqiqat ke khauf se is lafz ka sahaara leta hua nazar aata hai. To ittihaad-o-ittifaaq ka naara dar-haqiqat aesa kalma-e-haq hai jiske dar-parda⁸ baatil chupa hua hai, jaesa ke Hazrat Ali عليه السلام se manqool hai ke jab khawaarij ne "لا حكم الا الله"⁹ ka naara buland kiya to aap ne farmaya: "كلمة حق يراد بها باطل" ke "*Baat to sacchi hai, magar uska mahel-e-istemaal durust nahi*". (Nahj-ul-Balaagha: P82 [Darul

¹ T: (الْمِيه) Almnaak, dard bhara, dardnaak waaqia, ghamgeen haadsa [RKT]

² T: Daawat dene waale, bulaane waale, muballigh [RKT]

³ ① Is firqe ke mutaalliq hamari mustaqil tasneef hai: "Al Qadiyaniya Daraasaat wat Tahleel".

⁴ T: Christian colonialism, Christian empire [RSB]

⁵ T: (مَوْلَا) Mulaazim, ghulaam [RKT]

⁶ ② Is firqe ke mutaalliq hamari mustaqil tasneef hai: "Al Bahaaiyya Imam-ul-Haqaiq wal Waqaa".

⁷ T: Russia [RSB]

⁸ T: (دَر پَرْدَه) Peeth-peeche, poshida, chori-chipe, ishaare kinaae se [RKT]

⁹ T: (Tarjuma) Kisi ka hukm nahi siwaae Allah ke. [RSB]

To ittihaad-o-ittifaaq ka naara to haq hai, magar uske peeche baatil kaar-farma hai, taake us khoobsoorat naare ko badtareen maqaasid ke liye dhaal banaya jaa sake.

Hazrat Ali عليه السلام ka irshad hai: *“Ek (1) aesa zamaana aaega jab baatil is qadr par-purze phaela chuka hoga ke haq ki talaash mushkil ho jaaegi”*. (Nahj-ul-Balaagha: P204)

Aur wo zamana yehi hai, kyouнке baatil firqe ittihaad-o-ittifaaq ke naare ko dhaal bana kar is andaaz se apne baatil afkaar ki tarweej mein masroof hain ke haqiqatan islam ki pehchaan mushakil ho gai hai. Shia firqe ne kuch arsa se musalaan mumaalik mein chote-chote kitabcho’n aur phamphleto’n ki taqseem shuru kar rakhi hai, jin mein unho’n ne shia sunni ittihaad ki taraf daawat di hai, usse unka maqsad Ahle Sunnat ko Shia banana hai. Wo un kutub-o-rasaael se apne aap ko Ahle Sunnat ke nahi, balke Ahle Sunnat ko apne qareeb karna chaahte hain, taake unhe’n apne fareb ka shikaar karke shia banaya jaa sake.

Ye giroh chaahta hai ke Ahle Sunnat apne aqaaed se baraa-at¹ ka izhaar karke shia aqaaed ko ikhtiyaar kar le’n. Wo shia aqaaed jo yahoodiyat ki ejaad hain aur unka islaam se koi taalluq nahi.

Ye chaahte hain ke Ahle Sunnat bhi Allah Ta’ala ke baare mein maazAllah “بدا” ka aqida rakhe’n ke Allah ko baaz waaqiaat ka us waqt tak ilm nahi hota jab tak wo roo-numa na ho jaae’n.

Aur Quran-e-Majeed ke baare mein ye aqida rakhe’n ke us mein tehreer-o-tarmeem ho chuki hai aur ye ke Rasool Allah ﷺ se Hazrat Ali aur doosre Imam afzal hain aur ye ke Sahaba Ikraam رضي الله عنهم maazAllah kuffaar-o-murtadeen aur khaain-o-bad-diyaanat² the. Aur Ummahaat-ul-Momineen رضي الله عنهم Rasool Allah ﷺ ki dushman thee’n aur ye ke Imam Maalik, Imam Abu Hanifa, Imam Shafai, Imam Ahmad aur Imam

¹ T: (بَرَأَتْ) Bachaao, safai, (ilzaam se bari hone ki soorat-e-haal [RKT])

² T: (بَدِ دِيَانَت) Bad-diyaanat, be-imaan, khiyaanat karne waala [RKT] bad-diyaanat (بَدِ دِيَانَت) Farebi, daghabaaz, jhoota [RKT]

Bukhari رحمہ اللہ waghaera sab kaafir-o-murtad the.

Ye to hai wo qabeeh aur mazmoom maqsad jo “ittihaad-o-taqreeb” ke naare ke pas-e-parda¹ kaar-farma hai. Aur jab us giroh ke un mazmoom maqaasid se aam musulmano ko aagaah kiya jaata hai. To unki taraf se cheekh-o-pukaar shuru ho jaati hain ke is qism ki tehreero’n se ijtinaab karna chaahiye aur ittihaad-o-ittifaaq ki fiza qaaem rehni chaahiye. ❶²

Koi musulman bhi apne aqaed se dast-bardaar³ ho kar aur Azwaaj-e-Mutahharaat (رضي الله عنهم)-o-Sahaba Ikraam رحمہم اللہ ki hurmat-o-naamoos⁴ ka sauda karke ittihaad-e-ummat ke us khud-saakhta nazariya ko qubool nahi kar sakta. Kya ye mumkin hai ke koi saahib-e-imaan shakhs Quran-e-Kareem ke taqaddus ko paamaal karne waale aur tehreef-e-Quran jaesa kufriya aqida rakhne waale se fikri-o-nazri⁵ ittihaad kar le aur unke un kufriyat aqaad ki tardeed karne ko wahdat-e-ummat ke khilaaf tasawwur kare. Aesa ittihaad yaqinan ghaer-fitri-o-ghaer-islami hai. Kuffaar-e-Makkah ne bhi Huzoor-e-Akram ﷺ se aese ittihaad ka mutaalaba kiya tha ke unke butho’n ka ibtaal⁶ na kiya jaae aur shirk ki mazammat na ki jaae magar us par Allah Ta’ala ka waazeh farmaan naazil hua tha.

¹ T: (پس پردہ) Parde ke peeche, chup kar, back-stage [RKT]

² ❶ Iran ke ek (1) shia aalim Lutf-ullah Saafi ne ittihaad ke mauzoo par ek (1) kitaab likhi hai jiske tital par usne “وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ”² aayat darj ki hai, yaane aapas mein mat jhagdo, tum kamzor ho jaaoge, aur tumhari hawaa ukhad jaaegi. Us kitaab ke musannif ne apne aslaaf ki tarah taqiyya² aur makr-o-khadaa² ki misaal qaaem karte hue kitaab ke ibtidaai safhaat mein ittihaad ki ehmiyat-o-zaroorat pe zor diya hai, magar chand safhaat ke baad ittihaad-o-ittifaaq ke us muddai ne Abqari-e-Ummat Hazrat Umar bin Khattab رضي الله عنه ke khilaaf deeda-dahani² ki hai. Yehi shakhs jo muqaddama mein likha hai ke “Muhibuddin al-Khateeb” ki kitaab “Al-Khutoot-ul-Areezah” jaesi kutub nahi likhi jaani chaahiye. Usi kitaab mein wo Hazrat Umar رضي الله عنه ke khilaaf khubs²-e-baatin ka izhaar karke apne mauqif² ki mukhaalifat karta hai. Lutfullah Saafi aur us jaese doosre afraad wahdat-e-ummat ke naam pe ummat-e-islamiya ko dhoka nahi de sakte.

³ T: (دست بردار) Alaahidgi, laa-taalluqi, tark kar dena [RKT]

⁴ T: (ناموس) Izzat, aabroo, badaai [RKT]

⁵ T: (فکری) Fikr se mansoob, soch se mutaalliq, thoughtful [RKT]

⁶ T: (ابطال) Baatil karna, tardeed karna, butlaan, radd, tark, mauqoof kar dena [RKT]

قُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَ ۝ لَا اَعْبُدُ مَا تَعْبُدُوْنَ ۝ وَلَا اَنْتُمْ عٰبِدُوْنَ مَا اَعْبُدُ ۝ وَلَا اَنَا عٰبِدُ مَا عٰبَدْتُمْ ۝ وَلَا اَنْتُمْ عٰبِدُوْنَ مَا اَعْبُدُ ۝ لَكُمْ دِيْنُكُمْ وَلِيَ دِيْنِ ۝ (Surah-al-Kafiroon: 1-6)

Aye Mere Paeghambar! Un Kaafiro'n Se Keh Deejiye Ke Aye Kuffaar! Jiski Tum Ibaadat Karte Ho Main Uski Ibaadat Ko Jaaez Nahi Samajhta. Aur Jiski Main Ibaadat Karta Hoo'n Tum Uski Ibaadat Nahi Kar Sakte. Naa Hi Main Tumhare Khudaa'o'n Ko Ilaah Maan Sakta Hoo'n, Aur Naa Hi Tum Allah Ta'ala Ko Apna Maabood-e-Haqiqi Maan Sakte Ho. Chunache Tum Apna Deen Ikhtiyaar Kiye Rakho (main tumhare deen ki tasdeeq nahi kar sakta) Main Apne Deen Pe Kaarband Rahunga.

Neez farmaya:

وَلَنَّا اَعْمَالُنَا وَلَكُمْ اَعْمَالُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ . (Surah-al-Baqara: 139)

Hamare liye Hamare Aamaal Aur Tumhare Liye Tumhare Aamaal. Ham To Khaalisatan Allah Ta'ala ki Uloohiyat Ko Maanne Waale Hain.

Neez farmaya:

قُلْ هٰذِهِ سَبِيْلِيْ اَدْعُوْا اِلَى اللّٰهِ عَلَىٰ بَصِيْرَةٍ اَنَا وَمَنْ اَتَّبَعْنِيْٓ وَسُبْحٰنَ اللّٰهِ وَمَا اَنَا مِنَ الْمُشْرِكِيْنَ .

Aye Paeghambar ﷺ! Farma Deejiye Ke Ye Mera Raasta Hai, Main Aur Mere Paerukaar Uski Taraf Alaa-wajhil-baseerah¹ Daawat Dete Hain, Paak Hai Allah Ki Zaat, Main Uske Saath Shirk Karne Waalo'n Mein Se Nahi Hoo'n. (Surah Yusuf: 108)

Neez irshad-e-Baari Ta'ala hai:

وَمَا يَسْتَوِي الْاَعْلٰى وَالْبَصِيْرُ ۝ وَلَا الظُّلُمٰتُ وَلَا النُّوْرُ ۝ وَلَا الظِّلُّ وَلَا الْحَرُورُ ۝ وَمَا يَسْتَوِي الْاَحْيَاءُ وَلَا الْاَمْوَاتُ . (Surah-al-Faatir: 19-22)

Yaane Naabina, Aur Beena, Taariki Aur Raushni, Saaya Aur Garmi Ki Tapish Baraabar Nahi Ho Sakte Aur Naa Hi Zinda Aur Murda Baraabar Ho Sakte Hain.

Islaam jo hame'n ittihaad ka tasawwur deta hai wo ye hai ke jab bhi

¹ T: (على وجه البصيرة) Bataur-e-baseerat, bataur-e-baseerat [RKT]

ikhtilaaf ho Kitab-o-Sunnat ki taraf rujoo¹ kiya jaae, chunache har wo firqa jo Kitab-o-Sunnat ki taraf rujoo nahi karta wo ittihaad ki daawat mein mukhlis² nahi ho sakta.

Irshad-e-Baari Ta'ala hai:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ۚ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ . (Surah-al-Faatir: 19-22)

Aye Imaan Waalo! Rasool Aur Arbaab-e-Hal-o-Aqd Ki Itaa-at Karo Aur Agar Tumhare Darmiyaan Ikhtilaaf Ho Jaae To Quran-o-Hadees Ki Taraf Rujoo Karo Agar Tumhara Allah Aur Yaum-e-Aakhirat Pe Imaan Hai.

Chunaache wahdat-e-ummat ke wo tamaam tasawwuraat ghaer- islaami hain jin mein tasheeh-e-aqaaed aur rujoo-ilal-kitaab-wa-sunnah³ ko ehmiyat nahi di jaati. Ikhtilaaf khatam karne ka waahid hal yehi hai ke apne aqaaed-o-afkaar ko Kitabullah aur Sunnat-e-Rasool Allah ﷺ ke mutaabiq dhaala jaae.

Shia giroh bhi agar raf-e-ikhtilaaf⁴ mein mukhlis hai to unhe'n sabb-e-Sahaba Ikraam ﷺ jaese yahoodi aqide se izhaar-e-baraa-at karna hoga, kyonke ye aqida waazeh taur par qurani aayaat se mutasaadim⁵ hai.

Irshad-e-Baari Ta'ala hai:

وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ ۖ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۚ ذَلِكَ الْفَوْزُ الْعَظِيمُ . (Surah-al-Faatir: 19-22)

Wo Muhajireeh-o-Ansaar Jinho'n Ne Islam Qubool Karne Mein Sabqat⁶ Ki, Un Par Aur Unke Acche Tariqa Se Ittiba Karne Waalo'n Par Allah Raazi Ho Gaya Aur Wo Unse Raazi Ho Gae. Allah Ne Unke Liye Jannat Banaai Hai Jiske Darakhto'n Tale Se Nehre'n Behti Hain Wo Us Mein

¹ T: (رُجُوع) Pehli jagah par lautna, saabiq haalat ki taraf phirne ka amal, waapsi [RKT]

² T: (مُخْلِص) Jis mein koi banaawat na ho, khusool waala, khaalis, seedha [RKT]

³ T: Quran aur Sunnat ki taraf lautna, palatna [RSB]

⁴ T: Ikhtilaaf ko door karna/mitaana [RSB]

⁵ T: (مُتَصَادِم) Ghair-muwaafiq, takra jaane waala [RKT]

⁶ T: (سَبَقَتْ) Fauqiyat, badaai, sharf, buzurgi, azmat [RKT]

Taa-abad¹ Rahe' nge, Yaqinan Ye Bohot Badi Kamiyaabi Hai.

Neez:

(Surah-al-Fath: 18) لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ

Allah Ne Momin (Sahaba Ikraam ﷺ) Ko Apni Razamandi Se Nawaaza Jab Wo (aye Nabi ﷺ!) Darakht Ke Neeche Aap Ki Baayat Kar Rahe The.

Isi tarah irshad-e-Nabawi ﷺ hai:

لا تمس النار مسلماً رأى أو رأى من رأى. (Tirmizi: H3858)

Kisi aese musulman ko jisne (imaan ki haalat mein) mujhe dekha ya mere Sahaba ﷺ ko dekha jahannum ki aag nahi chooegi.

Isi tarah Rasool Allah ﷺ ka irshad hai:

اللَّهُ فِي أَصْحَابِي لَا تَتَّخِذُوهُمْ غُرَضاً مَنْ بَعْدِي فَمَنْ أَحْبَبَهُمْ فَيَحْبِي أَحِبَّهُمْ (Tirmizi: H3862)

Aye logo! Mere Sahaba ﷺ ke mutaalliq guftagu karte waqt Allah se dara karo, mere baad unhe'n taan-o-tashnee ka nishaana na banana, unse wohi mohabbat karega jise mujh se mohabbat hogi aur unse wohi bughz rakhega jise mujh se bughz hoga, jisne unhe'n takleef di goya usne mujhe takleef pohonchaai, aur jisne mujhe takleef pohonchaai goya usne Allah ko takleef di aur jisne Allah ko takleef di wo yaqinan uska muwaakhaza² karega.

In aayaat-o-ahadees ke mutaala-a ke bawujood bhi agar koi shakhs Sahaba Ikraam ﷺ ke khilaaf seene mein bughz-o-inaad rakhe to usse ittihaad karna khilaaf-e-shariyat hai.

Isi tarah agar ye giroh waaqai ittihaad baen-ul-muslimeen ka daai hai to us giroh ko tehreef-e-quran ke aqide se taaeb hona hoga aur ye aqida rakhna hoga ke maujooda Quran-e-Majeed har lihaaz se mukammal hai aur har qism ki tehreef se mehfooz hai aur uski tarteef wahee-e-Ilaahi ke mutaabiq hai, shia giroh ko aese tamaam afraad se izhaar-e-baraa-at karna hoga, jo us qism ke aqida rakhte hain khwah

¹ T: (تَا أَبَد) Abad tak, hamesha, always, forever, till eternity [RKT]

² T: (مُواخَذَهُ) Giraft, baaz-purs, jawaab-talbi, jawaab-dahi, pakad, badla [RKT]

wo unke mohaddiseen-o-mufasssireen aur qadeem fuaqaha-o-muarrikheen hi kyou n hi na ho'n kyou nke tehreef Quran-e-Majeed ka aqida ittihaad-e-ummat ke liye zeher-e-qaatil hai.

Isi tarah shia giroh ko taqiyya jo ke kizb-o-nifaaq ka doosra naam hai se bhi izhaar-e-baraa-at karna hoga aur kizb-o-nifaaq ko taqaddus ka darja dene ki bajaaye kulliyatan¹ usse ijtinaab karna hoga. (Tirmizi: H3862)

Un yahoodi aur majoosi aqaaed se tauba kiye baghaer "*Shia Sunni Ittihaad*" ka naara mahez fareb aur laayaani hi nahi balke ummat-e-islamiya ke khilaaf ek (1) ghinaauni saazish bhi hai, isi tare ki wajah se us giroh ko ahle islam ke khilaaf saazishe'n karne aur musalmano ki wahdat ko paara-paara karne ka mauqa mila, ye naara dar-asl islam ko nuqsan pohonchane ke liye raah hamwaar karta hai, us naare ki wajah se hi yahoodiyo'n aur majoosiyo'n aur doosre aadaa-e-islam ko musalmano ki safo'n mein ghus kar unhe'n nuqsan pohonchane aur islami aqaaed ko maskh karne ka mauqa milta hai. Aap taareekh-e-islam ka mutaala-a kare'n to aap ko us mein ek (1) shia rehnuma Ibne Alqami nazar aaega, jisne suqoot-e-baghdad² mein kaleedi³ kirdaar ada kiya, apne aap ko faatimi kehlaane waale shia nazar aaenge jinho'n ne baarha Kaabatullah ki hurmat ko paamaal kiya aur akabireen-e-islam ko tah-tegh⁴ kiya. Aap ko shia "Qizlibaash" khandaan mein Yahya Khan nazar aaega jisne hinduo'n se mil kar suqoot-e-mashriqi Pakistan mein buniyaad kirdaar ada kiya. Ye saara kuch usi naare ki wajah se hua. Ye naara ittihaad ke liye musalmano mein intishaar-o-iftiraaq paeda karne ke liye lagaya jaata hai. Ittihaad-e-ummat ka raaz sirf aur sirf ittiba-e-Kitab-o-Sunnat mein pinhaa'n hai. Muttabieen-e-Kitab-o-Sunnat ka ittihaad hi "Ittihaad Baen-ul-Muslimeen" kehla sakta hai, islami aqaaed se inhiraaf karke aur gheebat-o-rij-at⁵ jaese yahoodi-o-majoosi aqaaed ko ikhtiyaar karke

¹ T: (كَلْبِيَّة) Bilkul, qatai taur par, tamaam-o-kamaal, poore taur par usoolan [RKT]

² T: 1258CE mein mongols ke haatho'n Baghdad ki tabaahi aur Khilaafat-e-Abbasiya ke khaatime ko suqoot-e-Baghdad ke naam se yaad kiya jaata hai [RSB]

³ T: (گلیدی) Markazi, aham ya buniyaadi haesiyat ka, essential, basic [RKT]

⁴ T: Talwaar se qatl karna [FL]

⁵ T: (رِجْعَت) Hujjat, zidd [RKT]

ittihaad ke naare ka maqsad shariyat-e-islamiya ko maskh karna aur ummat mein tafreeq paeda karna to ho sakta hai. Aese naare se kisi khaer ki tawaqqo nahi ki jaa sakti.

Ye kehna ke is qism ka ittihaad musalmano ki quwat ka baais ban sakta hai ya is qism ke ittihaad se ham aadaa-e-islam ka muqaabla kar sakte hain. Bilkul abas (fuzool) hai, is liye ke Allah-o-Rasool ﷺ ke nazdeek sirf us ittihaad ki ehmiyat hai jo Allah-o-Rasool ﷺ ki ittiba karne waalo'n aur khaalis islami aqaaed ko ikhtiyaar karne waalo'n ke darmiyaan ho aur sirf aese log hi indAllah¹ momineen hain aur unhi ke mutaalliq irshad-e-Baari Ta'ala hai.

Isi tarah Rasool Allah ﷺ ka irshad hai:

وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ. (Surah-ar-Room: 47)

Ashaab-e-Imaan Ki Madad Karna Hamari Zimmedaari Hai.

Isi tarah Rasool Allah ﷺ ka irshad hai:

وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ. (Surah Aale Imran: 139)

Agar Tum Kaamil Momin Ban Jaao To Saari Kaaenaat Pe Tumhari Baaladasti Qaaem Ho Jaaegi.

Jab tak islami aqaaed mein ajnabi afkaar ki aamezish nahi hui thi Allah ki taraf se nusrat-o-taa'eed ka silsila jaari raha, yehi wajah hai ke Siddiq-o-Farooq aur Zun-nuraen ﷺ ka daur-e-futuhaat aur musalmaano ke tasallut² ka daur tha, magar jab Hazrat Ali ﷺ ke zamane mein yahoodiyat ko islami aqaaed se apne afkaar ko pewand karne ka mauqa mila to yakdam futuhaat ka silsila ruk gaya aur haalaat musalmano ke liye na-saazgaar ho gae.^①³

¹ T: Allah ke nazdeek [FL]

² T: (تَسَلَّطَ) Ghalba, hukumat, zor [RKT]

³ ① Is jagah Musannif رحمه الله ne Hazrat Ali ﷺ ke chand aqwaal naql kiye hain jo ke shia ki mazammat mein hain aur choonke wo tamaam aqwaal kitab ke aakhir mein dobara zikr kiye gae hain is liye unke tarjume ki zaroorat mehsoos nahi ki gai. (Ataullah Saaqib)

Nukta-e-istish-haad¹ ye hai ke jab tak millat-e-islamiya sirf Kitab-o-Sunnat pe amal-paera rahi aur usne kisi doosre falsafe ya nazariye ki taraf rujoo nahi kiya wo muttahir-o-muttafiq rahi aur Allah ki nusrat-o-taa'eed unhe'n haasil rahi aur joo'n hi usne doosre afkaar ko apna liya to intishaar ka shikaar ho gai. Chunache ittihad baen-ul-muslimeen ki asaas² sirf ittiba-e-Kitab-o-Sunnat hai. Isse sare-moo-inhiraaf³ ittihad-e-ummat ke liye zeher-e-qaatil⁴ hai. Khulaasa-e-mabhas ye hua ke shi'ee afkaar khaalisatan yahoodi-o-majoosi afkaar hain, unke afkaar ko qubool kar lena intishaar-o-iftiraaq ka darwaaza kholne ke mutaraadif hai.

Wahdat-o-ittihad ki daawat hai aur agar shia, baabi, bahai, qadiyaani, ismaili, aur deegar baatil firqe ittihad ka naam lete hain to wo mahez dhoka aur fareb hai, musulmano ko us dhoka mein muhtala ho kar unhe'n aqaaed-e-islamiya ko maskh karne ki ijaazat nahi deni chaahiye.

Is kitaab ki taalef ka muharrik⁵ bhi yehi hai ke Ahle Sunnat ko khabardaar kiya jaae ke shia-deen, yahoodiyo'n ka ejaad-karda-o-parwardah hai jo ke islam ke sabse bade dushman aur musulmano aur runke aslaaf Sahaba Ikraam ﷺ ke sabse bade mukhaalif the. Unho'n ne islam aur ahle islam se intiqaaam lene ki gharz se us deen ko ejaad kiya aur us pe islam ka naqaab chadhaane ki koshish ki, taake wo musulmano ki safo'n mein ghus kar apne afkaar ki tarweej kar sake'n is kitaab mein ham ne shia qaum ka jo Quran-e-Majeed ke mutaalliq aqida hai use wazaahat ke saath bayan kiya hai, aur aese-aese shawaahid-o-mustanad dalaal ka zikr kiya hai ke Allah ke Fazl-o-Karam se is kitaab ke alaawa kisi aur kitaab mein unka zikr nahi milega. Isi tarah is kitab mein ham ne ye bhi bayan kiya hai ke kizb-o-nifaaq jise wo taqiyya ka naam dete hain, poori shia qaum ka shiaar hai. Aur wo use Allah ke nazdeek taqarrub ka sab se bada zariya samajhte hain. In

¹ T: (اِشْتِشْهَاد) Shaahadat, suboot, sanad, daleel pesh karna [RKT]

² T: (اَسَاس) Buniyaad, base, foundation [RKT]

³ T: (سَرِي مُؤِ اِنْحِرَاف) Zara si, zarra baraabar bhi naafarmaani, mukhaalifat, inkaar [RSB]

⁴ T: (زَيْبِرِ قَاتِل) Halaak kar dene waala zeher [RKT] yaane aisi baat jo ummat ki rooh aur imaan ko nuqsan pohonchaae [RSB]

⁵ T: (مُحَرِّك) Harkat dene waala, ubhaarne waala [RKT]

mabaahis ke zimn mein shia ke doosre aqaaed masalan, aqida-e-bida, sabb-e-sahaba-o-azwaaj-e-mutahharaat ﷺ, tafzeel-e-aimma¹ usool-e-deen shia-o-Ahle Sunnat ke maa-baen ikhtilaaf ke asbaab ka zikr bhi aap ko is ktiaab mein milega.

Ham samajhte hain ke ye mukhtasar si kitaab deen-e-shia ki haqiqat se aagaah karne ke liye kaafi hai. Isse Ahle Sunnat bhi istifaada² kar sakte hain aur wo saada-looh shia bhi jinhe’n apne mazhab se aagaahi nahi aur wo sirf hubb-e-ahle baet ked hoke ki wajah se is deen ko ikhtiyaar kiye hue hain. Ham ne koshish ki hai ke un saada-looh shia afraad ko shia deen ki asliyat se aagaah kiya jaae, taake unhe’n is deen se izhaar-e-baraa-at ki taufeeq ho sake aur wo apni aaqibat³ sawaar sake’n. Jahan tak unke waaizeen-o-ulama ka taalluq hai wo us deen ki asliyat logo’n ko is liye nahi batlaate ke unhe’n apne deen ko chupaane aur use zaahir na karne ka hukm diya gaya hai.

Chunache Hazrat Jaafar Saadiq ki taraf mansoob ek (1) shia riwayat hai:

انکم علی دین من کتمه اعزه الله ومن اذاعه اذله الله. ②⁴ (Usool-e-Kaafi-az-Kulaeni)

Hazrat Jaafar Saadiq ne apne shia ko mukhaatib karte hue kaha ke tumhara deen ek (1) aesa deen hai ke jo use chupaaega Allah use izzat dega aur jo uski ishaa-at karega Allah use zaleel karega.

Ham ne apni is kitaab mein is amr ka shiddat se iltizaam kiya hai ke koi ghaer-mustanad shi’ee nas zikr na ki jaae aur har nas aur ibaaarat ka hawaala diya jaae. Is silsila mein is amr ka bhi khayaal rakha gaya hai ke wo nas shia ki mashoor-o-motabar kitaab mein maujood ho. ①⁵

¹ T: (تَفْضِيلِ أَيْمٍ) AImma ko fazilat/fauqiyat, aur tarjeeah dena [RSB]

² T: (اِسْتِفاَدَه) Nafa paana, faaeda uthaana [RKT]

³ T: Natija, anjaam [RKT]

⁴ ② iska zikr Baab “Baab-ash-Shia wal Kizb” mein mufassalan aaega

⁵ ① Lutfullah Saafi ne ‘السهم المصيب في الرد على الخطيب’ likh kar ye gumaan kar liya tha choonke Muhibuddin al-Khateeb duniya mein nahi rahe is liye shayad us kitaabche ka jawaab kisi taraf se na diya jaae aur you’n wo logo’n ko dhoka dene mein kamiyaab ho jaae, magar use maaloom hona chaahiye ke Allah ke fazl se haq ka difa’ karne waale ab bhi maujood hain. Hame’n Saafi ke us risaale ka thodi der pehle hi ilm hua jab ham ne guzishta baras Hajj ke liye saudiya safar kiya. Agar usse qabl hame’n uska

Hamara ye iraada hai ke is kitaab ke baad ek (1) aur tasneef ka izaafa kiya jaae, taake jin mauzuaat ka ahaata nahi ho saka unka ahaata kiya jaa sake. ②¹

Ehsaan Ilaahi Zaheer

22 May 1973, 18 Rabee us Saani 1393h

Lahore

ilm ho jaata to ham kab ke ye qarz chuka chuke hote, is liye jawaab mein taakheer ki wajah se koi dhoke mein na rahe.

¹ ② Alhamdulillah Musannif ﷺ ki is mauzoo par is tasneef ke baad chaar (4) mazed kutub shaaya ho chuki hain: ① Ash-Shia wa Ahle Baet. ② Ash-Shia wal Quran. ③ Ash-Shia wa Tashaiyyo. ④ Baen-ash-Shia wa Ahlus Sunnah.

Baab-e-Awwal: Shiaiyyat ka Aaghaz

Jab sarwar-e-giraami-qadr Hazrat Muhammad ur Rasool Allah ﷺ ne nubuwat-o-risaalat ka aaftaab tuloo huwa aur us ki kirno'n se kufr-o-shirk ki zulmaate'n chattne lagee'n to kufr-o-shirk ke haamileen us waqt paeghambar-e-islam aur aapki taalimaat ke khilaaf mahaaz-aaraa¹ ho gaye aur unho'n ne pahle to maedaan-e-jang mein bil-muqaabla saff-bandhi karke doo-ba-doo musalmano'n ko shikast dena chaaha magar jab unki tamaam tadabeer musalmano'n ke imaan-o-yaqeen ke saamne na theher sakee'n aur jazba-e-jihaad se sarshaar² kaainaat ki azeem hasti ke azeem saathiyo'n ne maedaan-e-jihaad mein arbaab-e-kufr-o-shirk ko paspa kar diya to unho'n ne ek naya labaada odh kar fikri-mahaaz par musalmano'n ki quwwat-o-shaukat ko paaraa-paaraa karne ki khufiya jaddo-jahad shuroo kar di.

Chunnanche Jazira-e-arab mein yahoodi lobby, Iran mein majoosi anaasir³ aur barre-sagheer mein hind-o-ahle islam ke khilaaf sargaram-e-amal ho gaye. Irshad-e-Baari Ta'ala hai:

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَهِهِمْ ۖ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ . (Surah-as-Saff: 8)

Mukhalifeen-e-Islaam Allah Ta'ala Ke Jalaee Hue Chiraagh Ko Apni Phoonko'n Se Bujaana Chaahte Hain, Magar Allah Bhi Apne Noor Ko Mukammal Karne Ka Iraada Kiye Hue Hai, Khwah Ye Baat Kaafiro'n Ko Kitni Hi Nagawaar Kyoun Na Guzre.

Islaam aqaaed ki deewaar mein sabse pehle jis shakhs ne naqab lagaane ki koshish ki, wo munaafiq "Abdullah bin Saba Yahoodi" ke naam se maarooft hai, wo apne aap ko musalman zaahir karke musalmaano ki safo'n mein daakhil hua aur kufriya aqaaed ki tarweej ke liye apni koshishe'n shuru kardee'n. Ye napaak aur bad-teenat⁴ shakhs apne seene mein islam ke khilaaf bughz-o-hiqd⁵ chupaae *hubb-*

¹ T: (مُحَادَّآ) Muqaable par aamaada, jung ke liye saff-basta, ready to fight [RKT]

² T: Labrez, bhara hua, labaa-lab [RKT]

³ T: (عَنَاصِر) Kisi giroh ke afraad [RKT]

⁴ T: (بِد طَبِئَت) Buri tabiyat ya aadat waala, shareer, kamina [RKT]

⁵ T: (حَقْد) Dushmani, bughz, inaad [RKT]

e-ahle-baet ka labaada¹ odhe aur apne makrooh chehre par islam ka mask lagaae hue un saada-looh afraad ko makr-o-dajl ke jaal mein phansa kar sahih islami aqaaed se munharif karne laga jo Allah Ta'ala ke waada ke mutaabiq room-o-faaras ki sultanato'n ke fatah hone ke baad deen-e-islam mein daakhil ho gae the.

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ
وَلِيُبَدِّلَنَّهُمْ دِينَهُمْ الَّذِي ارْتَضَى لَهُمْ وَلِيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا. (Surah-an-Noor: 55)

Allah Ta'ala Ka Shariyat-e-Islamiya Ke Mutaabiq Amal Karne Waale Ahle Imaan Se Waada Hai Ke Wo Unhe'n Iqtidaar Ataa Farmaega Aur Deen-E-Islam Ko Mazboot Aur Ghaalib Farmaega Aur Musalmano Ke Khauf Ko Aman-o-Sukoon Mein Tabdeel Kar Dega.

Allah Ta'ala ka waada poora hua aur room-o-faaras ki sulatano'n par islam ka parcham lehraane laga. Ye azeem-ush-shaan futuhaat yahoodiyo'n aur irani majoosiyo'n ko gawaara na thee'n, chunache unho'n ne musalmano ke aqaaed-o-afkaar mein naqb-zani² karke ghaer-islami afkaar-o-nazariyaat daakhil karna chaahe, kyonke unke aslaaf qaisar-o-kisra, banu quraiza, aur banu nazeer maedaan-e-jung-o-qitaal mein musalmano ka muqaabla karne aur unhe'n khatam karne ki koshish ka tajarba dohra chuke the aur us mein unhe'n nakaami ka saamna karna pada tha, to yahoodiyo'n aur majoosiyo'n ke baahami ishtiraak-e-amal³ ne Abdullah bin Saba ko janam diya.

Aur yaha'n se tashaiyyo, yaane shi'ism ka aaghaaz hua. Ibne Saba ne islami sultanat ke farmarawa, damaad-e-rasool ﷺ zunnuraen Hazrat Usman رضي الله عنه ke khilaaf zeher ugalna shuru kar diya, usne door-daraaz ke ilaao'n ke logo'n ko gumraah karne ke liye Hazrat Usman رضي الله عنه ke khilaaf be-buniyaad ilzamaat aaed kiye, bohot se yahoodi aur majoosi⁴ uske muaawin⁵ ban gae aur you'n unho'n ne islami sultanat mein ek khufiya tanzeem qaaem karli aur Hazrat Ali رضي الله عنه ki mohabbat ka labaada odh kar

¹ T: (لَبَّادَة) Lamba jaama, chugga, jubba [RKT]

² T: (نَقَبَ زَنِي) Shagaaf/daraad daalna [RSB]

³ T: (اِشْتِرَاك) Yaksaaniyat, mutaabaqat, mushaabahat [RKT]

⁴ T: Aatish parast, aag ko poojne waale [FL]

⁵ T: (مُعَاوِن) Madadgaar, saath dene waala [RKT]

poori sultanat mein apne numaaindo'n ka jaal phaela diya.

Us giroh ne “Wilaayat-e-Ali عليه السلام”¹ ko buniyaad banaya aur apne paerukaaro'n mein aese aqaaed ki nashr-o-ishaa-at shuru kardi jin ka deen-e-islam ke bunyaadi arkaan se koi taalluq na tha, ye log khud ko “shi-aan-e-Ali” kehne lage, jabke Hazrat Ali عليه السلام unse aur unke aqaaed se bari-uz-zimma the.

Is tarah se Abdullah bin Saba apne yahoodi aur majoosi muawineen ke ta-aawoon se ummat-e-islamiya mein ek aesa firqa paeda karne ki koshish mein kamiyaab ho gaya, jo islam aur ahle islam ke liye aage chal kar naasoor² ki haesiyat ikhtiyaar kar gaya. Us firqe ne islami aqaaed ko shadeed nuqsaan pohonchaya aur musalmano ke aslaaf ke khilaaf intiqaaami mauqif ikhtiyaar kiya.

Abdullah bin Saba shi-ii aqaaed ka baani hai, iska eteraaf khud shia ke baaz muarrikheen³ ne bhi kiya hai, chunache shia muarrikh “Al-Kasshi” (الكشي) jo ke unke mutaqqaddim⁴ ulama-e-rijaal mein se hai aur jiske baare mein shia ulama likhte hain ke wo jaiyyad aalim, sahih-ul-aqida aur mustaqeem-ul-mazhab hai, uski kitab ilm-e-rijaal ke mauzoo par intihaai ahem, qadeem aur buniyaadi marja'⁵ ki haesiyat rakhti hai. Kitab ka poora naam: “معرفة الناقلين عن الأئمة الصادقين” hai, jo Rijaal-ul-Kashshi ke naam se maarroof hai. (Muqaddama Rijaal-ul-Kashshi: Haalaat Musannif)

Ye naam-war⁶ shia muarrikh⁷ apni kitab mein raqamtaraaz hai: *“Baaz ahle ilm se riwayat hai ke Abdullah bin Saba yahoodi tha, phir wo musalman ho gaya aur Hazrat Ali عليه السلام se izhaar-e-mohabbat karne laga, aur uska jo aqida Hazrat Musa عليه السلام ke wasee Yousha bin Noon ke baare*

¹ T: (ولات) Wali hone ki haalat, Allah Ta'ala se qurbat, buzurgi [RKT]

² T: (ناسور) Suraakh-daar zakhm jisse hamesha mawaad behta rahe aur jo kabhi accha na ho [RKT]

³ T: (مؤرخ) Taareekh likhne waala, taareekh-daa'n [RKT]

⁴ T: (مُتَقَدِّم) Pehle zamaane ka, aala, behtar [RKT]

⁵ T: (مَرْجِع) Thikaana, panaah [RKT]

⁶ T: (نامور) Mashoor, naami, maarroof shakhsiyat [RKT]

⁷ ① Iska poora naam Abu Amr bin Abdul Aziz-al-Kasshi hai. Chauthi sadee ke shia ulama mein se tha, shi'ee riwayaat ke mutaabiq iska ghar us waqt ke shia ka markaz tha.

mein tha, wo be-aenihi¹ wohi aqida usne Hazrat Ali ؑ ke mutaalliq ikhtiyaar kiya, wo sabse pehla shakhs hai jisne Hazrat Ali ؑ ke mukhalifeen ki takfeer ki. Isi bina par shia ke mukhalifeen kehte hain ke tasahiyyo (shi'ism) yahoodiyat se maakhuz hai". (Rijaal-ul-Kashshi: P101 Matboo'a Muassasa tul Aalami, Karbala, Iraq)

Yehi riwayat shia mohaddis-o-muarrikh Maaqaani ne Al-Kasshi se apni kitab "Tanqeeh-ul-Maqaal" mein naql ki hai. (Tanqeeh-ul-Maqaal-az-Mamaqaani : V2 P184 [Tehran])

Isi tarah shia muarrikh Naubakhti², jiske baare mein mashoor shia maahir ilm-e-rijaal Najaashi³ kehta hai: *"Al-Hasan bin Musa Abu Muhammad an-Naubakhti bohot bade shia mutakallim, apne ham-asro'n par fauqiyat rakhne waale aur jaiyyad aalim the".* (Al Fehrist-az-Najaashi: P47 [India 1317 edition])

Shia muarrikh Toosi, Naubakhti ke mutaalliq likhta hai: *"Imam Abu Muhammad Naubakhti bohot bade mutakallim (ilm-e-kalaam ka maahir) falsafi, aur sahih-ul-aqida shia aalim the".* (Fehrist Toosi: P98 [India 1835 edition])

Noorullah Tastari, Naubakhti ka zikr karte hue kehta hai: *"Naubakhti, shifa firqe ke akaabireen mein se hain, wo bohot bade mutakallim aur falsafi the".* (Majaalis-ul-Momineen-az-Tastari: P177 [Iran])

Ye shia muarrikh "Naubakhti" apn kitab "فرق الشيعة" mein likhta hai: *"Abdulah bin Saba Abu Bakr, Umar, Usman aur deegar Sahaba par taan-o-tashnee Ka aaghaaz karne waalo'n mein se tha. Usne logo'n se kaha ke Ali ؑ ne use aesa karne ka hukm diya hai. Hazrat Ali ko jab ilm hua to aap ne use giraftaar karne ka hukm de diya. Chunache use giraftaar karke laaya gaya. Eteraaf karne par Hazrat Ali ؑ ne use qatl karne ka hukm de diya".*^{① 4}

¹ T: (يعينه) Hoo-bahoo, bilkul, waisa hi [RKT]

² T: Abu Muhammad al-Hasan bin Musa an-Naubakhti [RSB]

³ T: Ahmad ibn Ali al-Najashi [RSB]

⁴ ① Musannif ؑ* ek shia aalim Lutfullah Saafi ko mukhatib karte hue kehte hain: *"Aye saafi! Is baat par ghaur karo ke Hazrat Ali ؑ ne Siddiq-o-Farooq aur Zunnoorain ؑ ke khilaaf zabaan-e-taan daraaz karne waale Abdullah bin Saba ko qatl karne ka*

Magar uske saathi cheekh uthe ke Aye ameer-ul-momineen! Aap aese shakhs ko kyon qatl karwa rahe hain jo ahle baet se mohabbat ki taraf logo'n ko bulaata hai, jis par Hazrat Ali ne use jilaa-watan karke iran ke shaher madaaen ki taraf bhej diya.

Naubakhti likhta hai: *“Ahle ilm se riwayat hai ke ye shakhs yahoodi tha, phir wo islam qubool karke Ali عليه السلام ke motaqid ho gaya. Islam qubool karne se qabl wo Hazrat Musa عليه السلام ke wasee Yousha bin Noon ke mutaalliq jo aqaaed rakhta tha usi qism ke aqaaed ka izhaar usne Ali عليه السلام ke baare mein kiya. Wo pehla shakhs hai jisne Ali عليه السلام ki imaamat-o-wilaayat ki farziyyat aur Aap عليه السلام ke dushamno se baraa-at ke aqide ka parchaar kiya. Isi bina par shia ke mukhalifeen ye kehte hain ke shia mazhab ki buniyaad yahoodiyat par rakhi gai hai”*.

Naubakhti mazeed likhta hai: *“Jab Abdullah bin Saba ko Hazrat Ali عليه السلام ke intiqaal ki kahbar mili to usne kaha ke agar koi shakhs unke jism-e-athar ke 70 tukde bhi mujhe dikha de aur 70 aeni-shaahid¹ unke qatl ki gawaahi de'n main tab bhi yehi kahunga ke unki maut waaqae nahi hui, kyonke mera aqida hai ke jab tak wo poori duniya par qabza nahi farma lete un par maut nahi aasakti”*. (Firq-ush-Shia-az-Naubakhti: P43-44 [Najaf, Iraq 1379h (1959) edition])

Ek shia muarrikh apni kitaab “روضة الصفا” mein likhta hai: *“Abdullah bin Saba ko jab ilm hua ke misr mein Usman bin Affan ke mukhalifeen*

hukm diya. Usi se Hazrat Ali عليه السلام ne Khulafa-e-Raashideen عليهم السلام se mohabbat ka andaaza bhi ho sakta hai. Jabke tumhara ye haal hai ke tum Sahaba Ikraam عليهم السلام ki takfeer-o-tafseeq bhi karte ho, phir ye bhi kehte ho ke haa'n! Ye baaz shia ko ijtihaad hai aur us mein koi harj nahi. Aur ye bhi kehte ho ke ye baat shia-sunni itti haad mein rukaawat nahi banni chaahiye”. “Saafi aur uske ham-nawa sun le'n! Shiyyo'n se us waqt tak ittihaad nahi ho sakta jab tak wo Nabi صلى الله عليه وسلم ke saathiyo'n ke baare mein wohi aqida na rakhe'n jo Hazrat Ali عليه السلام ka tha. Hazrat Ali عليه السلام Sahaba Ikraam عليهم السلام ke khilaaf taan-o-tashnee karne waalo'n ko waajib-ul-qatl samajhte the, isi liye unho'n ne Ibne Saba ko qatl karne ka hukm diya tha. Ye alag baat hai ke fitna-o-fasaad se bachne ki khaatir aur kisi maslahat ke pesh-e-nazr use jila-watan karne par hi iktifa kar liya”.

*Shaikh Ehsan Ilaahi Zaheer رحمته الله

¹ T: (عینی شہید) Chashm-deed gawaah, wo gawaah jis ne apni aankho'n se waaqia dekha ho [RKT]

maujood hain to wo misr chala gaya. Waha'n jaakar usne ba-zaahir taqwa-o-tahaarat ka labaaada odh liya aur jab use kuch ham-nawa mayassar aagae to usne apne nazariyaat phaelaana shuru kar diye usne kaha ke har nabi ka ek wasee aur naaeb hota hai aur Rasool Allah ﷺ ke wasee aur naaeb Hazrat Ali ؑ hain".

Usne ye bhi kaha: "Ummat ne Hazrat Ali ؑ par zulm kiya hai, unka haq ghasab¹ kiya hai, wo khilaafat ke haqdaar the, unse unka ye haq cheena gaya hai aur cheenne waale Abu Bakr-o-Umar ؓ the aur ab Usman bin Affan ؓ ne unka haq ghasab kiya hua hai. Chunache unke khilaaf baghaawat karke Hazrat Ali ki baeyat karna hamara farz hai, kuch misri uski baato'n se mutaassir ho kar uske saathi ban gae aur Usman bin Affan ke khilaaf elaan-e-baghaawat kar diya". (Raudah-tus-Safa (Faarsi) V2 P292 [Iran])

To ye hai khud shia muarrikheen ki gawahiyaa'n aur waazeh nusoos² jin se ham ne darj-e-zel isharaat akhaz kiye hain.

Awwalan: Yahoodiyo'n ki taraf se islam ke labaaada mein Abdullah bin Saba ki qiyaadat mein aese giroh ki ejaad, jo ba-zaahir musalman kehlaae. Magar dar-parda wo islam ka dushman aur kufr-o-irtidaad ka haami ho.

Saaniyan: Musalmano ke darmiyaan intishaar phaelaane ki gehri saazish jis mein yahoodi giroh ke baad ummat-e-islamiya waazeh taur par giroh-bandi ka shikaar ho gai aur futuhaar ka wo taweel silsila ruk gaya jiska aaghaaz Sarwar-e-Kaaenaat ؑ aur Khulafa-e-Raashideen ؓ ke ahd mein hua tha aur duniya ke khitte-khitte par islam ka parcham lehraane laga tha. Aur ye saari saazish Ibne Saba aur uski tanzeem ki taraf se taiyyaar ki gai aur "Hubb-e-Ali" ke naam se parwaan chadhi. ①³

¹ T: (غَصَب) Naajaaiz qabza, zabardasti kisi ka haq ya maal cheen lena [RKT]

² T: (نُصُوص) Nas ki jamaa, daleele'n, qatai dalaael, waazeh baraheen [RKT]

³ ① Musannif ؓ ne ye saareh haqaaq aur taareekh shawaahid apni kitaab 'Ash-Shia-wa-Tashaiyyo' mein bayan farame hain aur mustanad hawaalo'n se ye saabit kiya hai ke Hazrat Usman ؓ ke khilaf taan-o-tashnee aur jung-e-jamal waghaera ke peeche sabaaiyo'n ka khufiya aur waazeh haath kaar-farma tha. Us kitab ka tarjuma bhi in sha Allah manzar-e-aam par laaya jaa raha hai.

Sabaaiyo’n ki karwaaiyo’n ke natije mein Hazrat Usman ؓ ki mazlumaana shahaadat waaqe hui aur phir uske baad fitna-o-fasaad ka aesa darwaaza khula ke aaj tak use band nahi kiya jaa saka. Aaj bhi tera (13) sadiyaa’n guzar jaane ke bawujood Ibne Saba ki manawi aulaad Ibne Saba ke mission ki takmeel mein masroof hai.

Saalisn: Abu Bakr-o-Umar aur deegar Sahaba Ikraam ؓ ke khilaaf bughz-o-hiqd par mabni aqaaed ki tarweej. Yahoodiyo’n ka maqsad tha ke wo musulmano ki taareekh ko itna daaghdhaar kar de’n aur use is qadr maayoob¹ bana kar pesh kare’n ke unki nasle’n apni taareekh par fakhr karne ke bajaae usse nafrat ka izhaar kare’n aur apne aslaaf ke naqsh-e-qadam par chalne aur unke karnaamo’n par rashk karne ki bajaae unki aeb-jooli² mein masroof rahe’n.

Yahoodi apne us maqsad mein kamiyaab hue aur musulmano mein se hi aesa giroh paeda kar diya jo Rasool Allah ﷺ ke awwaleen paerukaaro’n aur Aap ﷺ ke dast-o-baazu ban kar rehne waale, aap ke laae hue deen ko kaaenaat tak pohonchane waale, Aap ﷺ ke parcham-tale jihaad karke apni jaano’n ka nazraana pesh karne waale apne maal ko Allah ki raah mein lutaane waale, aap ke ishaara-e-aabru³ par apna tan-man nichaawar karne waale, haatho’n mein Quran aur seeno’n mein noor-e-imaan liye Allah ki zameen par Allah ka naam buland karne waale, islam ke paude ki apne khoon se aabyaari⁴ karne waale, Nabi-e-Kaaenaat ﷺ ke muhibb, muttabe, itaa-at guzaar aur wafa-shiaar, muqaddas aur paakbaaz saathiyo’n ke khilaaf zabaan-e-taan daraaz karne laga.

Unki qurbaaniyo’n ko unke uyoob bana kar pesh karne laga. Unke naqsh-e-qadam par chalne ki bajaae un par taan-o-tashnee ke nashtar chalaane laga. Aur you’n us giroh ne goya khud Rasool Allah ﷺ par tanqeed ki, ke Aap ﷺ apni musalsal jaddo-jahad ke bawujood bhi

¹ T: (مغیوب) Kharaab, baais-e-sharam, qaabil-e-sharam [RKT]

² T: (عیب جونی) Nukta-cheeni, buraai nikaalna, naqs talaash karna [RKT]

³ T: Aankho’n ke oopar waale baal (bhawo’n) ko harkat dekar ishaara karna [RSB]

⁴ T: (آب یاری) Baagho’n ko kheto’n ko seenchna, paani dena [RKB] Par yahan khoon se seenchai karna hai [RSB]

aese saathi taiyyaar karne mein naakaam rahe, jo Aap ke wafadaar aur sacche paerukaar hote. Aap apne saathiyo'n ki tarbiyyat na kar sake. Wo maazAllah ba-zaahir to Aapke saath rahe, magar haqiqat mein unke dilo'n mein nifaaq tha aur wo mahez iqtidaar ki khaatir Aap se waabasta rahe.

Is aqide ke baad Surah-an-Nasr ka kya mafhoom baaqi reh jaata hai? Jis mein Allah Ta'ala ne apne paeghambar ko bashaarate hue farmaya hai:

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۖ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ۝ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْ لَهُ ۚ إِنَّهُ كَانَ تَوَّابًا ۝ (Surah-an-Nasr: 1-3)

Yaane Jab Allah Ki Madad Aur Fatah Aajaae Aur Aye Hamare Nabi ﷺ! Aap Logo'n Ko Dekhe'n Ke Wo Fauj-Dar-Fauj Allah Ke Deen Mein Daakhil Ho Rahe Hain To Aap Apne Rabb Ki Taareef-o-Tasbeeh Aur Istighfaar Kare'n Ke Wo Tauba Karne Waalo'n Ki Tauba Qubool Karne Waala Hai.

To agar maazAllah Nabi ﷺ ke saathi kuffaar-o-murtadeen the to wo kaun log hain jo joq-dar-joq deen-e-islam mein daakhil hue?

Raabian: Yahoodiyo'n ki taraf se Quran-o-Hadees par etemaad khatam karne ki koshish, unho'n ne aam Sahaba Ikraam ﷺ ki takfeer ki, usse unka maqsad ye tha ke jab Rasool Allah ﷺ se ba-raah-e-raast faiz-yaafta aur Aap ﷺ se Quran sun kar logo'n tak pohonchane waale hi maazAllah kuffaar-o-munafiqeen thehrengte to unke jama-karda Quran par kaun etemaad karega aur you'n Quran-e-Kareem ki sehat mashkook ho jaaegi aur musalman kitaab-e-hidaayat se mehroom ho jaaenge, ya us par amal karna tark kar denge.

Isi wajah se sabaaiyo'n ne aage chal kar ye aqida bhi ikhtiyaar kar liya ke na sirf Sahaba ﷺ ka imaan mashkook¹ hai, balke unka jama-karda Quran bhi tehreef-o-tabdeeli se mehfooz nahi hai aur ye ke asal Quran us barahwe'n (12th) imam ke paas hai, jo ghaar mein chupa hua hai.

¹ T: (مَشْكُوك) Shak kiya gaya, ghaar-waazeh, jis mein shak kiya jaae, doubtful [RKT]

Iska mufasssal¹ bayaan aage aaega.

Jo log ayaaz-billah Quran-e-Kareem mein khiyaanat aur tehreef karne se baaz nahi aae wo Rasool Allah ﷺ ki taraf se bayan-karda uski tafseer-o-tauzeeh² aur aap ke irshadaat-o-faramen mein radd-o-badal se kyouin kar baaz rahenge. Aur is aqide ke baad Quran ke alaawa Hadees ki sehat bhi mashkook ho jaaegi aur islam ki saari buniyaad hi munhadim ho kar reh jaaegi. Yahoodi us mein bhi kamiyaab hue aur shia qaum ne us aqide ko bhi apne aqaaed mein shaamil kar liya. Chunache unke nazdeek na maujooda Quran asli hai, aur na hi Hadees ki kutub qaabil-e-etemaad hain.

Shia qaum ke aqaaed ke mutaabiq ab musulmano ki hidaayat-o-rehnumaai ke liye koi kitab maujood nahi. Asli Quran ghaar mein band hai, chunache barahwe'n imam ke ghaar se nikalne ka intizaar kiya jaae, jo qiyamat tak nahi niklega aur Hadees waese hi is qaabil nahi ke us par etemaad kiya jaae.

Khaamisan: Yahoodi aqida “Aqida-e-Wasaayat-o-Wilaayat³” ki tarweej, is aqide ka na Quran mein zikr hai na Hadees mein. Yahoodiyo'n ne ye aqida mahez is liye phaelaya ke wo Sahaba Ikraam ﷺ ki takfeer kar sake'n, kyouinke agar ye kaha jaae ke Hazrat Ali ﷺ ko Rasool Allah ﷺ apna wasee, naaeb, aur khalif muqarrar farma kar gae the, to Aap ki wafaat ke baad Hazrat Ali ﷺ ki baeyat farz thi aur you'n Khulafa-e-Salaasa ﷺ ki khilaafat aur musulmano ki taraf se unki baeyat baatil thehraati hai aur wo ghaasib, khaain⁴ aur zaalim qaraar paate hain.

Aur Nabi-e-Akram ﷺ ki sareeh nas aur Aap ke waazeh hukm ki mukhaalifat ki wajah se unka imaan salaamat nahi rehta, chunache isi wajah se “Aqida-e-Wasaayat” ko ikhtiyaar kiya gaya. Taake use buniyaad bana kar Sahaba Ikraam ﷺ ki takfeer ki jaa sake aur phir uske

¹ T: (مُفَصَّل) Tafseer-o-tashreeh ke saath bayaan kiya hua, khol kar bayan kiya gaya, waazeh [RKT]

² T: (تَوْضِيح) Wazaahat, saraahat, tashreeh, sharah [RKT]

³ T: (وَصَايَت) Wasee, Hazrat Ali ﷺ ka mansab [RKT]

⁴ T: (خَائِن) Bad-diyaanat, be-imaan, khiyaanat karne waala [RKT]

zariye se Quran-o-Hadees ki sehat ko mashkook qaraar de kar islami aqaaed ko baatil qaraar diya jaa sake.

Qaum-e-shia ke nazdeek is aqide ki ehmiyat tamaam arkaan-e-islam se ziyaada hai, unke nazdeek Hazrat Ali عليه السلام ki wasaayat-o-niyaabat¹ ka iqraar aen-imaan aur Khulafa-e-Salaasa عليهم السلام ki khilaafat ka iqraar aen-kufr hai. Aur us aqide ke baad Sahaba Ikraam عليهم السلام, Taabaeen, Tabataabaeen, Mohaddiseen-o-Mufasssireen aur Aimmah-o-Fuqaha عليهم السلام mein se koi bhi musalman nahi rehta.

Yahoodi, Hazrat Yousha bin Noon ko Hazrat Musa عليه السلام ka wasee-o-naaab qaraar dete hain aur shia Hazrat Ali عليه السلام ko Hazrat Muhammad عليه السلام ka wasee-o-naaab qaraar dete hain. To ye aqida khalisatan yahoodi aqida hai. Islam se iska koi taalluq nahi, ye aqida musalmano ko kaafiro'n se jihaad ki bajaee aapas mein dast-o-girebaan karne ke liye Ibne Saba ne pahelaaya aur ye baat shia muarrikheen "Kasshi" aur "Naubakhti" ki guzishta ibaarato'n par zara shia aqaaed bhi ghaur karne se roz-e-raushan ki tarah ayaa'n ho jaati hai.

Saadisan: Doosre yahoodi afkaar-o-nazariyaat ki ashaa-at maslan Aqida-e-Raja't (رجعت), Tasarruf, Bida (بداء) aur Ilm-e-Ghaib-o-deegar aqaaed ka zikr aage aaega.

Ye tamaam ke tamaam yahoodi aqaaed Ibne Saba aur uske doosre yahoodi saathiyo'n ne musalmano mein phaelaae. Hazrat Ali عليه السلام ka Ibne Saba ki un sargarmiyo'n se koi taalluq na tha, jaesa ke Naubakhti ke hawaale se peeche guzar chuka hai, iski taaeed "طوق الحمامة في مباحث الإمامة" mein Yahya bin Hamza Zaidi ne bhi ki hai, Suwaed bin Ghafala se marwi hai, kehte hain: *"Maine kuch logo'n ko Hazrat Abu Bakr-o-Umar عليهم السلام ke khilaaf gustaakhi ke kalimaat kehte hue suna, main seedha Hazrat Ali karramAllahu Wajhahu ki khidmat mein haazir hua aur kaha ke kuch log Abu Bakr-o-Umar عليهم السلام ko bura-bhala kehte hain, jin mein Abdullah bin Saba bhi hai, unka kehna hai ke aap ka bhi yehi aqida hai, magar*

¹ T: (نبايت) Naaeb hona, khilaafat, qaaem-muqaami [RKT]

aap zaahir nahi karte. Hazrat Ali ؑ bohut ziyaada pashimaan¹ hue aur farmaya ‘نَعُوذُ بِاللّٰهِ، رَحِمَتُ اللّٰهِ’ (nauzubillah, rahimanallah) Allah ki panaah, **khuda** hamare haal par rahem farmaae”.

“Phir Aap ؑ shadeed ghusse aur pareshani ke aalam mein uthe, mujhe saath liya aur masjid mein tashreef le aae, logo’n ko jama karne ka hukm diya. Mimabar pe chadhe, is qadr roe ke Aap ؑ ki daadhi-mubaarak aansuo’n se tar ho gai, phir aap ne khutbe ka aaghaaz kiya aur farmaya: Wo kaun badbakht hain jo Abu Bakr-o-Umar ؓ ki shaan mein gustaakhi ka irtikaab karte hain, wo to Rasool Allah ؐ ke bhai, saathi, Aap ؑ ke musheer-o-wazeer, quraish ke sardaar aur musulmano ke aqa the, unki shaan mein gustaakhi ka irtikaab karne waalo’n se main baraa-at ka izhaar karta hoo’n. Mera unse koi taalluq nahi, Abu Bakr-o-Umar ؓ ke khilaaf taan-o-tashnee karne wale sun le’n, mera unke baare mein ye aqida hai ke wo zindagi bhar Nabi-e-Akram ؐ ke ba-wafa saathi ban kar rahe, neki ka hukm karte aur buraaiyo’n se rokne rahe. Unki khushi bhi Allah ke liye thi, unka ghazab bhi Allah ke liye tha. Rasool Allah ؐ unki raae ka ehteraam karte, unse be-panaah mohabbat karte, wo Allah aur uske Rasool ؐ ki khaatir kisi qurbani se daregh² na karte, Rasool Allah ؐ unse zindagi bhar khush rahe, unho’n ne kabhi Allah ke hukm se tajaawuz na kiya, wo Rasool Allah ؐ ki seerat ke taabe³ ban kar rahe, Allah un par apni rahmate’n naazil farmaae”.

“Khaliq-e-arz-o-sama ki qasam! Unse mohabbat rakhne waala momin aur bughz rakhne waala munaafiq hai, unki mohabbat baargaah-e-khuda-wandi mein taqrrub ka zariya aur unse bughz bad-nasibi aur Allah ki rahmat se doori ka sabab hai. Allah us shakhs par laanat farmaae jo apne dil mein unke khilaaf bughz-o-inaad rakhta hai”. (Tauq-ul-Haamah Fee Mabaahis-ul-Imaamah Manqool-az-Mukhtasar At-Tohfa al-Ithna Ashariyya lish Shaikh Mahmood Aaloosi: P16 [Egypt 1387h edition])

Khulafa-e-Raashideen ؓ aur Deegar Sahaba Ikraam ؓ ke fazaael-o-

¹ T: (بَشِيمَان) Sharminda, naadim, pachtaane waala, afsos karne waala [FL]

² T: (دَرِيغ) Kanjoosi, bukhl, taammul, ranj, afsos [RKT]

³ T: (تَابِع) Farmabardaar, muttee, maatahat, paaband, hukm maanne waala [RKT]

manaaqib mein Ahle Sunnat ki kutub-e-hadees-o-tafseer mein be-shumaar riwayaat hain. Nahj-al-Balaagha mein bhi is tarah ki bohot si nusoos maujood hain. Magar jaha'n tak shia-qaum ke deen ka taalluq hai wo yahoodiyo'n ka ejaad-karda hai, uski buniyaad un khutoot¹ pe rakhi gai hai jo yahoodi-un-nasl Ibne Saba aur uske deegar yahoodi saathiyo'n ne waza' kiye hain. Shia-qaum apna taalluq islam se jodne ke liye yahoodiyat se baraa-at ka izhaar karti hai magar jab tak wo un aqaaed se rujoo nahi karti jo yahoodiyat se maakhuz² hain aur un afkaar se baraa-at ka izhaar nahi karti, jo khaalisatan Ibne Saba ki ejaad hain, us waqt tak Ibne Saba Yahoodi se unka irshta nahi toda jaa sakta. Shi'ee-aqaaed yahoodi-aqaaed hain, unse tauba kiye baghaer yahoodiyat se baraa-at ka koi faaeda nahi.

Shia-qaum ke deen ka ba-nazr-e-ghaaer³ mutaala-a kiya jaae to yehi zaahir hota hai ke ye qaum yahoodi munaafiqo'n ke phenke hue luqme ko chaba rahi hai aur un ke phaelaae hue jaal ka shikaar bani hui hai.

Abdullah Bin Saba

Ham guzishta safhaat mein Abdullah bin Saba ke mutaalliq sharah-o-basat⁴ ke saath bayan kar chuke hain ke ye shakhs yahoodi tha, usne musalmano ki safo'n mein ghus kar islam-dushman karwaaiyo'n ka aaghaaz kiya aur apne bahut se muawineen ki madad se usne mukhtalif shehro'n mein fitna-o-fasaad ka jaal phaela kar Hazrat Usman bin Affan رضي الله عنه ke khilaaf masmoom⁵ propaganda jaari rakha, jiske natije mein ummat-e-islamiya intishaar ka shikaar ho gai aur yahoodiyat ke batan se Hubb-e-Ali عليه السلام ke parda mein ek nae deen ne janam liya, jiske paerukaaro'n ne Shiyaan-e-Ali عليه السلام ka laqab ikhtiyaar kar liya.

Ham in tamaam umoor ki wazaahat shia-muarrikheen ki apni nusoos ki raushni mein kar chuke hain. Yahan ham Ibne Saba ke mutaalliq

¹ T: (خُطُوط) Koi muqarrara qaaeda, usool, tareeq-e-kaar, hudood, daaera [RKT]

² T: (مأخوذ) Akhaz kiya hua, jo cheez kaheen se li gai ho, liya gaya [RKT]

³ T: (غائر نَظَر) Gehri nazar, baghaur mutaala-a [RKT]

⁴ T: (شَرْح و بَسْط) Tauzeeh-o-tafseel [RKT]

⁵ T: (مَسْمُوم) Zeher-aalooda, zeher mila hua, zehreela [RKT]

takmeel-e-mauzu ke liye chand aur nusoos zikr karte hain.

Chunache Hazrat Zain-ul-Aabideen (shia ke nazdeek chautha maasoom imam) bayan farmate hain: *“Allah Ta'ala hamare oopar tohmat lagane waalo'n par laanat farmae. Jab Abdullah bin Saba ka zikr hota hai to mere jism ke rongte khade ho jaate hain. Usne Ali ؑ ki taraf bahut ghalat baate'n mansoob kee'n, jabke Aap ؑ Allah Ta'ala ke nek bande aur Rasool Allah ؑ ke bhai the (yaane Ilaah ya Wasee-o-Naaeb-e-Rasool na the). Aap ؑ ko jo muqaam-o-martaba mila wo Allah aur uske Rasool ؑ ki itaa-at-o-farma-bardaari se mila”*. (Rijaal-ul-Kashshi: P100)

Isi tarah Hazrat Jaafar Saadiq se riwayat hai: *“Hamare khandaan ki taraf bahut se ghalaq aqaaed mansoob kiye gae hain, Musailma Kazzaab ne nubuwat ka daawa karke Rasool Allah ؑ ke mutaalliq ghalat daawe kiye. Is tarah Abdullah bin Saba ne Ali ؑ ke hawaale se bahut se ghalat aqaaed ki ishaa-at ki”*. (Rijaal-ul-Kashshi: P101)

“Abdullah bin Saba jab shaam¹ mein waarid hua to usne Hazrat Abu Zar ؑ ke paas jaakar unhe'n Ameer Muawiya ؑ ke khilaaf uksaane ki koshish ki, phir wo Hazrat Abu Darda ؑ ke paas aaya to unho'n ne uski baate'n sun kar farmaya: Tum kaun ho? اظنك والله يهوديا' yaane mujhe to tum yahoodi maaloom hote ho”. (Taareekh Tabari: V5 P90 [Egypt])

Fitna-o-Fasaad:

Tamaam Muarrikheen khwaah unka taalluq Shia se ho ya Ahle Sunnat se, unka ittifaq hai ke Ibne Saba ne musalmano mein fitna-o-fasaad ki aag bhadkaai. Apni ishtiaal-angez karwaaiyo'n se musalmano ko ek-dosre ke khilaaf saff-aara kiya, Ibne Saba ne hi Ameer-ul-Momineen Hazrat Usman-e-Ghani ؑ ke khilaaf apne saathiyo'n ko uksa kar unhe'n shaheed kiya aur jung-e-jamal se qabl, jabke Hazrat Ali aur Hazrat Ayesha ؑ ki tamaam ghalat-fehmiya'n door ho chuki thee'n, aur muaahade par amal dar-aamad² shuru ho chuka tha. Ibne Saba ne dono lashkaro'n mein apne aadmi daakhil kar ke raat ki taareeki se

¹ T: Mulk-e-Shaam [RSB]

² T: (ذَرَأَمَد) Baahar ke mulko'n se maal-e-tijaarat waghaira ki aamad [RKT]

faaeda uthate hue teer-andaazi karke jung ka aaghaaz kar diya tha aur soorat-e-haal ka ilm na hone ke baais dono lashkar ghalat-fehmi ka shikaar ho kar ek-doosre ke khilaaf mahaaz-aara ho gae the. Aur phir yehi Ibne Saba sheher-sheher aur basti-basti jaa kar apne aqaaed ka parchaar karta raha. Madina Munawwara se Misr gaya, Misr se Basra, aur Basra se Kufa, phir Kufa ko usne apni sargarmiyo’n ka markaz bana liya aur Ahle Baet se mohabbat ki aut mein Wasayat-o-wilaayat-e-Ali, tabarra-baazi¹, raja’t aur deegar aqaaed ki tarweej jaari rakhi. Yahood-o-majoos mein se uske bahut se muawineen bhi the. laanatullahi alaehim

Sahaba Ikraam ﷺ Ke Khilaaf Taan-o-Tashnee

Shia muarrikh Naubakhti ki wo nas peeche guzar chuki hai jis mein usne kaha hai ke Ibne Saba ne sabse pehle Khulafa-e-Raashideen ﷺ aur deegar Sahaba Ikraam ﷺ ke khilaaf taan-o-tashnee ka aaghaaz kiya, aur phir uske baad uske paerukaaro’n ne use apne aqaaed mein shaamil karke mustaqil taur par tabarra-baazi² shuru kardi aur ye aqida shia-qaum ki pehchaan ban gaya. Chunache koi shia aesa nahi jo Khulafa-e-Raashideen ﷺ aur deegar Sahaba Ikraam ﷺ ke khilaaf apne seene mein bughz-o-adaawat na rakhta aur unhe’n bura-bahala na kehta ho.

Syedna Abu Bakr Siddiq ؓ:

Shia muarrikh aur jarh-o-taadeel mein shia ka imam “Al-Kasshi” Hazrat Abu Bakr Siddiq ؓ ke baare mein shia-qaum ka aqida bayan karte hue Hamza Taiyyaar se riwayat karta hai ke usne kaha: *“Ek din ham ne Imam Jaafar Saadiq ke paas Muhammad bin Abi Bakr ka zikr kiya to wo farmane lage: Allah ki rahmate’n naazil ho’n Muhammad bin Abi Bakr par, unho’n ne Ali ؑ ki baeyat karte waqt kaha tha ke main gawaahi deta hoo’n ke aap (yaane Ali ؑ) mere imam hain, aap ki itaa-at farz hai aur is baat ki bhi gawaahi deta hoo’n ke mera baap Abu Bakr*

¹ T: (تَبَرًا بَازِي) Laan taan karne [RKT]

² T: (تَبَرَةً، تَبَرًا) Laan taan karne ka amal, wo sakht nagawaar alfaaz jo kisi mukhaalif ki nisbat bataur-e-laanat zabaan par laate hain, laanat, gaali-galoj [RKT]

jahannami hai (maazAllah) is baat ka zikr karke Imam Jaafar Saadiq farmane lag eke Muhammad bin Abi Bakr ne najaabat-o-karaamat baap ki taraf se nahi, balke unki waalida Asma bint Umais (rha) ki taraf se thi". (Rijaaal-ul-Kashshi: P60)

Isi tarah ki riwayat shia ne Imam Baaqir عليه السلام se bhi bayan ki hai ke unho'n ne kaha: *"Muhammad bin Abi Bakr ne Ali عليه السلام ki baeyat karte waqt apne baap se baraa-at ka izhaar kiya tha"*. (Rijaaal-ul-Kashshi: P61)

Neez, *"Muhammad bin Abi Bakr bure gharaane ke acche fard the"*. (Rijaaal-ul-Kashshi: 61 tahat tarjuma Muhammad bin Abi Bakr)

Ye tamaam ibaaraat jo Muhammad bin Abi Bakr aur Imam Jaafar-o-Imam Baaqir ki taraf mansoob hain, bila-shubha khud-saakhta hain. Magar aap mulaahaza farmaae'n ke unse yahoodi zehniyat ki akkaasi¹ aur yahoodi bughz kis tarah se mutarashsheh² ho raha hai.

Syedna Umar Farooq رضي الله عنه:

Syedna Umar Farooq رضي الله عنه ke jinhe'n khud Rasool Allah ﷺ ne 'Abqari (عبقري)' ka laqab ataa kiya³, unke khilaaf shia-qaum apne dil mein bahut ziyaada adaawat rakhti hai.

Shi'ee riwayat hai: *"Hazrat Salman Faarsi apne kisi zaati kaam ke liye Umar bin Khattab رضي الله عنه ke paas aae, Umar رضي الله عنه ne unhe'n waapas kar diya, baad mein Umar رضي الله عنه ko apne fe'l par sharmindagi hui aur unhe'n waapas bulaya to Salman Faarsi رضي الله عنه ne Umar رضي الله عنه se kaha maine to sirf ye dekhna chaahtha tha ke tumhare dil se daur-e-jaahiliyyat ka (islam ke khilaaf) taassub khatam ho gaya ya tum waese ke waese hi ho"*. (Rijaaal-ul-Kashshi: 20 Haalaat Salman Farsi)

Is riwayat se shia-qaum ye taassur dena chaahthi hai ke maazAllah Ameer-ul-Momineen Hazrat Umar Farooq رضي الله عنه ba-zaahir islam qubool karne ke bawujood bhi islam aur musulmano ke khilaaf daur-e-jahiliyyat ka sa taassub rakhte the.

¹ T: (عَگَاسِي) Kisi haalat ya kaifiyat ka hoo-ba-hoo izhaar [RKT]

² T: (مُتَرَشَّح) Tapakne waala, aashkaar, zaahir, zaahir hone waala [RKT]

³ ① Sahih Bukhari: 3682; Sahih Muslim: 19/2393

Hazrat Jaafar Saadiq se riwayat karte hain, ke unho'n ne kaha: *"Suhaib رضى الله عنه bura aadmi tha, kyunke wo Umar ko yaad karke roya karta tha"*. (Rijaal-ul-Kashshi: P20 Haalaat Salman Faarsi)

Hazrat Baaqir ki taraf mansoob karte hue likhte hain ke unho'n ne kaha: *"Muhammad bin Abi Bakr ne apne waalid (Abu Bakr Siddiq رضى الله عنه) se baraa-at ke alaawaa Ali رضى الله عنه ki baeyat karte waqt Umar se bhi baraa-at ka izhaar kiya tha"*. (Rijaal-ul-Kashshi: 61)

Shia mohaddis Ibne Babawayh Qummi, Hazrat Farooq-e-Aazam رضى الله عنه ki taraf jhoot mansoob karte hue kehta hai: *"Umar ne apni wafaat ke waqt izhaar-e-nadaamat karte hue kaha tha: Maine aur Abu Bakr ne (ahle baet se) khilaafat-o-amaarat ka haq ghasab karke bahut badi ghalati ka irtikaab kiya tha. Abu Bakr ko khilaafat ghasab karne par aamaada karna aur baaz ko baaz par fauqiyat dena mera bahut bada jurm tha. Main Allah Ta'ala se us jurm ki maafi maangta hoo'n"*. (Kitab-ul-Khisaal-az-Ibne Babwiya Qummi: P81 [Tehran])

Shia mufassir Ali bin Ibrahim al-Qummi^① apni tafseer mein Siddiq-o-Farooq رضى الله عنه ke khilaaf apne khabs-e-baatin² ka izhaar in alfaaz mein karta hai: *"Quran-e-Majeed ki aayat: 'يَوْمَ يَعْصُ الْقَلَمُ' (yaane qiyaamat ke roz nadaamat-o-taassuf³ ki wajah se zaalim apni ungliyo'n ko kaate ga) is aayat mein zaalim se muraad-e-awwal (Abu Bakr) hai. Wo kahega 'يَلَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا' (Aye kaash main falaa'n yaane saani (Umar) ko apna dost na banata), ye log sab kuch jaanne ke bawujood haraam ka irtikaab aur Ameer-ul-Momineen Ali رضى الله عنه ki fazilat ka inkaar karte rahe"*. (Tafseer-ul-Qummi: V2 P113 [Najaf Iraq 1386h edition])

¹ ① Ali bin Ibrahim Qummi ke mutaalliq shia kehte hain: *"Ye hadees mein siqa motamad aur sahih-ul-aqida the, unki kitaab qadeem-tareen tafseer hai, jisne Ahle Baet ki fazilat mein naazil-shuda aayaat se parda uthaaya. Ye kehna be-jaa na hoga ke ye Imam Baaqir-o-Imam Saadiq ki tafseer hai, unho'n ne ye tafseer Imam Askari (shia ke giyaarahwe'n imam) ke zamane mein tasneef ki hai"* (Muqaddama Kitaab: P14-15) Tambeeh: ye jumla mazkoora safhaat ke mukhtalif qat-aat* ka majma' hai.**

*T: (قَطْعَاتُ) Tukde, hisse, ajza [RKT]

**T: Ye un tamaam jumlo'n ka khulaasa hai [RSB]

² T: Keena, hasad, mukhaalifat jo poshida ho [RKT]

³ T: (تَأْسُفٌ) Gham khaana, afsos karna, ranj, malaal, hasrat, pachtaawa [RKT]

Ek-dosri jagah harza-sara¹ hai:

“Imam Jaafar Saadiq ne Quran-e-Kareem ki aayat

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَاطِئِينَ الْإِنسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا

ke mutaalliq farmaya: Allah Ta'ala ne jitne Ambiya Ikraam maboos farmae un mein se har Nabi ki ummat mein do (2) shaetaan aese guzre hain jo Allah ke us nabi ko takleef pohonchate aur us Nabi ke intiqaal ke baad logo'n ko gumraah karte the. Hazrat Muhammad ﷺ ki ummat ke do (2) shaetaan jibtar (جبتار) (yaane Abu Bakr) aur zareeq (زريق) (yaane Umar) hain. Jo Aap ﷺ ko Aap ﷺ ki zindagi mein dukh dete rahe aur aap ke intiqaal ke baad musalmano ki gumraahi ka sabab bane”. (Tafseer Qummi: V1 P214)

Shia maloon Mulla Maqbool jibtar (جبتار) aur zareeq (زريق) ki tashreeh karte hue likhta hai: “Zareeq ke maane hai neeli aankho'n waala isse muraad Abu Bakr hai, kyouнке uski aankhe'n neeli thee'n aur Jibtar lomdi ko kehte hain. Umar ko jibtar is liye kaha gaya ke wo (maazAllah) bada makkaar-o-aiyyaar tha”. (Tarjuma Maqbool P281 [India])

Qummi Imam Jaafar se zikr karta hai: “Ek martaba Rasool Allah ﷺ kisi ansaari ke paas tashreef laae, usne Aap ki khidmat mein gosht bhoon kar pesh kiya. Rasool Allah ﷺ ke dil mein khwaahish paeda hui ke Ali, Fatima aur Hasan-o-Hussain ﷺ us mauqa par aajaa'e'n. Magar Ali ﷺ ke bajaae do (2) munaafiq (yaane Abu Bakr-o-Umar) aagae, phir Ali ﷺ bhi tashreef le aae to Allah ne aayat naazil farma deen-e-islam

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ² وَلَا مُحَدَّثٍ³ ❶ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنسَخُ اللَّهُ مَا

يلقى الشَّيْطَانُ. (Tafseer Qummi: V2 P86)

Ham ne aap se qabl jitne bhi ambiya-o-rusul aur mohaddiseen maboos kiye, un mein shaetaan ne jab bhi apne khwaahish ke ilqa ki koshish ki, Allah Ta'ala ne us shaetaani khwaahish ko mansookh kar diya. (Tafseer

¹ T: (بَهْرَةٌ سَرًا) Behooda-go, laghv-guftaar, gossip monger [RKT]

² T: Surah-al-Hajj: 52

³ ❶ ❶ ‘وَلَا مُحَدَّثٍ’ ka lafz maloon Qummi ka apna izaafa hai, Quran-e-Majeed mein ye lafz maujood nahi.

Yehi qummi, Irshad-e-Baari Ta'ala:

‘فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ لَعْنُهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً’ ki tafseer karte hue apne yahoodi bughz ka izhaar you’n karta hai: “*Irshad-e-Ilaahi hai: Ali ki khilaafat-o-amaarat mein ahd-shikni ki wajah se ham ne un (Siddiq-o-Farooq aur deegar Sahaba Ikraam) par laanat ki aur unke dil patthar kar diye. Unho’n ne Ali ki imaamat ko ghasab kar liya aur khud musalmano ke hukmraan ban kar baeth gae*”. (Tafseer Qummi: V1 P163)

Irshad-e-Baari Ta'ala:

‘لِيُحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَمَةِ وَمِنْ أَوْرَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ’ ki tafseer karte hue yehi Qummi likhta hai: “*Jin logo’n ne Ameer-ul-Momineen ki khilaafat cheeni, unka haq salb kiya, wo roz-e-qiyaamat apne gunaaho’n ka bojh bhi uthaenge aur apne paerukaaro’n ka bhi jinhe’n unho’n ne gumraahi ke raaste pe daala. Imam Jaafar farmate hain: Qiyaamat tak qatl, danga, fasaad, zina gharaze-ke¹ jitne bhi jaraam sarzad honge unka gunaah Abu Bakr-o-Umar ki gardan pe hoga ... Abu Bakr ke jisne irtikaab-e-haraam (ghasab-e-khilaafat) ka aaghaaz kiya aur apne baad aane waalo’n ke liye haraam ke irtikaab ki raah hamwaar ki. Banu Umaiyya aur Banu Abbas samet qiyaamat tak aane waale tamaam baadshaho’n aur arbaab-e-iqtidaar ka gunaah use milega*”. (Tafseer Qummi: V1 P383-384)

Shia muarrikh Kasshi shia raawi Ward bin Zaid se bayan karta hai, usne kaha: “*Main Imam Baaqir (عليه السلام) ke paas baetha hua tha ke Kameet (shia-qaum ka sardaar) ne andar aane ki ijaazat talab ki. Imam Baaqir (عليه السلام) ne use ijaazat de di. Chunache Kameet ne Imam Baaqir ki khidmat mein haazir ho kar Abu Bakr-o-Umar ke mutaalliq dariyaافت kiya to Aap (عليه السلام) ne farmaya: Aaj tak jis qadr bhi Allah, uske Rasool (ﷺ) aur Hazrat Ali ke hukm ki mukhaalifat ki gai hai, uska gunaah un dono ki gardan par hai. To Kameet ne kaha: Allahu Akbar! Itna hi kaafi hai*”. (Rijaal-ul-Kashshi: P179-180)

¹ T: (عَرَضِيَّه) Haasil matlab ye hai, in short, to sum up [RKT]

Ek aur riwayat mein hai: *“Imam Baaqir ؑ ne Kameet se kaha: Aaj tak jis qadr bhi naa-haq khoon bahaya gaya hai, chori, daake, aur zina ka irtikaab kiya gaya hai uski saza unka irtikaab karne waalo’n ke alaawa Abu Bakr ko bhi milegi, aur ham apne tamaam bado’n aur choto’n ko unke khilaaf laan-taan karne aur tabarra-baazi ka hukm dete hain”.*

(Rijaa-ul-Kashshi: P 180 ahwaal Kameet bin Zaid al-Asadi)

Syedna Usman bin Affan ؓ:

Shia-qaum Hazrat Usman bin Affan ؓ ke khilaaf bhi be-intiha bughz rakhti hai, kyonke Aap ؓ ne maali taur par islam ko taqwiyaat pohonchaai, musalman jab iqtisaadi-zaboo’n-haali¹ ka shikaar the us waqt Aap ؓ ne apni saari daulat musulmano ke liye waqf kardi thi.

Shia-qaum ne Hazrat Usman-e-Ghani ؓ ke usi jazba-e-eesaar aur aap ki sunehri khidmaat par ghaez-o-ghazab aur bughz-o-adaawat ke izhaar ke liye yahoodiyat se akhaz-karda aqaaed ke mutaabiq apni kutub mein bahut si riwayaat zikr ki hain.

Chunache shia-muarrikh Kasshi ne apni kitab mein khud-saakhta hikaayat bayan karte hue likha hai: *“Rasool Allah ﷺ, Hazrat Ali ؓ aur Hazrat Ammaar ؓ masjid-e-nabawi ki taameer mein masroof the ke Usman itra kar chalta hua unke qareeb se guzra, Ameer-ul-Momineen (Ali ؓ) ne Hazrat Ammaar ko ishaara kiya to unho’n ne Usman ko mutawajje karte hue kaha:*

لا يستوى من يعمر الماسجدا ۝ يظل فيها راکعاً وساجداً
ومن تره عاندا معاندا ۝ عن الغبار لا يزال حائداً.

Wo shakhs jo rukoo-o-sujood se masjid ko aabaad karne waala ho aur wo jo apne aap ko gard-o-ghubaar se bacha kar ghuroo-o-nakhwat² se chalne waala ho baraabar nahi ho sakte.

“Usman fauran shikaayat ki gharz se Rasool Allah ﷺ ke paas gaya aur kaha ham ne is liye islam qubool nahi kiya ke ham par aawaaze kase

¹ T: (اقتصادی زبوں حالی) Economy ki tabaah-o-barbaad haalat, khasta haal economy [RSB]

² T: (نخوت) Ghuroor, takabbur, ghamand [RKT]

jaae'n aur hamari tauheen ki jaae. Allah Ta'ala ko Usman ka ye ghuroor-o-takabbur pasand na aaya aur ye aayat naazil farmaai:

(Surah-al-Hujuraat: 49) *يُمْنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمْنُوا عَلَيَّ إِسْلَامَكُمْ*.

Ye Log Islam Qubool Karke Bada Ehsaan Jatlaate Hain, Unse Keh Deejiye Ke Mujh Par Apne Islaam Ka Bojh Na Daalo. (Rijaal-ul-Kasshi: P33)

Yehi Kasshi shia raawi Saaleh al-Huza se ye riwayat you'n bayan karta hai: "Ali ؑ aur Hazrat Ammaar Masjid-e-Nabawi ki taameer mein masroof the ke udhar se Usman ka guzar hua, to kuch gard-o-ghubaar uske kapdo'n par jaa gira, jis par Usman ne apne chehre ko kapde se dhaanp kar mutakabbiraana andaaz se mu'n doosri taraf pher liya to Ali ؑ ne Hazrat Ammaar se kaha ke jo main kahoo'n tum use dohraate jaan ato Ali ؑ ne wohi sher padhe: 'لا يستوى من يعمر الماسجدا'". (Rijaal-ul-Kashshi: P33)

"Hazrat Ammaar bhi saath-saath dohraate chale gae, us par Usman aag-bagula ho gaya aur Hazrat Ali ko to kuch na keh saka magar Ammaar ko kaha-o-kamine ghulaam! To Ali ؑ ne Hazrat Ammaar se kaha jao Nabi ﷺ se shikayat karke aao ke Usman ne mujhe 'kamina ghulaam' kaha hai. Chunache Hazrat Ammaar Nabi ﷺ ki khidmat mein haazir hue aur shikayat ki to Aap ﷺ ne farmaya ke tumhare alaawa kisi aur ne bhi Usman ko ye kehte suna hai. Ammaar ne Ali ؑ ka naam liya, Ali ؑ ne bhi tasdeeq ki to Aap ne Hazrat Ali se farmaya: Jao tum bhi Usman ko yehi alfaaz keh kar aao, chunache Ali ؑ gae aur Usman ko mukhaatib karke kaha tum hoge ghulam aur tum hoge kamine. Ayaaz billah! (Rijaal-ul-Kashshi: P34)

Shia mufassir Qummi apni tafseer mein Nabi-e-Kaainaat ﷺ par bohtaan baandhte hue likhta hai: "Rasool Allah ﷺ ne farmaya: Qiyamat ke roz paanch (5) giroh paanch (5) jhande le kar mere paas se guzrenge. Pehle giroh ki qiyaadat is ummat ka 'bani israel bachda' (yaane Hazrat Abu Bakr Siddiq ؓ maazAllah) kar raha hoga, main us giroh se poochunga! Tumne mere baad Saqlain, yaane Quran-e-Majeed aur alhe baet se kya sulook kiya? To jawaab milega: Quran-e-Majeed ko ham ne tabdeel kar diya aur ahle baet par ham ne zulm kiya

to main kahunga: Tumhare chehre siyaah ho'n, jahannum tumhara thikaana ho, tum jahannum ki aag mein bhooke pyaase jalte raho".

"Doosre giroh ki qiyaadat is ummat ka firaun (yaane Hazrat Umar Farooq رضي الله عنه maazAllah) kar raha hoga, usse bhi main yehi sawaal dohraunga to jawaab milega: Quran-e-Kareem ko ham ne jala diya, phaad diya aur uski mukhaalifat ki aur ahle baet ki ham ne nafarmaani ki, unse bughz rakha aur unse jung ki to main kahunga: Jaao jahannum ki aag mein jalte raho".

"Teesre giroh ki qiyaadat is ummat ka saamri (yaane Hazrat Usman رضي الله عنه maaz Allah) kar raha hoga, us giroh se bhi yehi sawaal-o-jawaab hoga. Chauthe giroh ki qiyaadat sabse pehla kharji Zul-sadiya (ذوالثديہ) kar raha hoga, usse bhi yehi saawaal-o-jawaab hoga".

"Paachwe'n giroh ki qiyaadat Imam-ul-Muttaqeen Wahee Rasool Rabbul Aalameen (yaane Hazrat Ali رضي الله عنه) kar rahe hogne main us giroh se poochunga. Tum ne mere baad Saqlain se kya sulook kiya to jawab milega 'saql-e-akbar' (Quran-e-Kareem) par ham ne amal kiya aur 'saql-e-asghar' (ahle baet) ki ham ne madad ki. To main kahunga: Tumhare chehre munawwar ho'n aur tum jannat mein pur-sukoon zindagi basar karo. Aur phir Rasool Allah ﷺ ne ye aayat tilaawat farmai:

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ ۖ أَكَفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٠٦﴾ وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ ﴿١٠٧﴾

Roz-e-Qiyaamat Kuch Logo'n Ke Chehre Safed Honge Aur Kuch Ke Chehre Siyaah. Siyaah Chehre Waalo'n Se Kaha Jaaega: Tum Imaan Laa Kar Dobaara Kaafir-o-Murtad Ho Gae The, Tum Apne Kufr Ke Sabab Azaab Mein Muhtala Raho Aur Safed Chehre Waale Hamesha Ke Liye Allah Ki Rahmat Ke Saae-tale Rahenge. (Surah Aale Imran: 106-107) – Tafseer-al-Qummi: V1 P109)

Shia-qaum ki bad-teenati¹ mulaahaza farmaiye kis tarah wo Sahaba

¹ T: (بَد طِيْنَتِي) Wo dil jis mein sharaarat aur kameena-pan ho [RSB]

Ikraam ﷺ ke kihlaaf yahoodi afkaar-o-khayalaat ka izhaar kar rahe aur Nabi-e-Akram ﷺ par bohtaan-taraashi kar rahe hain.

Kasshi riwayat karta hai: *“Ek din Imam Jaafar Saadiq ne kuch ashaar padhe jis mein paanch (5) giroho’n (jin ka bayaan saabiqa riwayat mein guzar chuka hai) ka zikr tha, phir dariyaft farmaya: Ye ashaar kiske hain? Jawaab mila: Muhammad al-Hameeri ke. Farmane lage: rahimahullah, us par Allah ki rahmate’n naazil ho’n”. Raawi kehta hai: Maine arz kiya: Wo to sharaabi aadmi tha, maine khud use sharaab peete hue dekha hai. Imam Jaafar Saadiq ne farmaya: Muhib-e-Ali agar sharaabi bhi ho, Allah Ta’ala use maaf farmaega.* (Rijaal-ul-Kashshi: P142)

Shia mohaddis Muhammad bin Yaqoob al-Kulaeni apni kitab “Al Kaafi” mein Hazrat Ali ﷺ ki taraf jhoot mansoob karte hue likhta hai: *“Ali ﷺ ne farmaya: Mujh se pehle hukmraano (Khulafa-e-Raashideen) ne waazeh taur par Rasool-e-Akram ﷺ ki mukhaalifat ki, ahd-shikni ke murtakib hue aur aap ki sunnat ko tabdeel kiya”.* (Kitaab ur Raudha Minal Kaafi: V8 P59 [Iran])

Yehi Kulaini Hazrat Jafar Sadiq se riwayat karta hai ke unho’n ne kaha:

إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أَرَادُوا كُفْرًا لَّنْ تَقْبَلُ تَوْبَتَهُمْ.¹

Yaane Bila-shubha Wo Log Jo Imaan Laae, Phir Kaafir Ho Gae, Phir Imaan Laae, Phir Kaafir Ho Gae, Phir Apne Kufr Mein Pukhta Ho Gae, **unki tauba kisi soorat bhi qubool nahi hogi.**

“Fala’a’n-falaa’n aur falaa’n ke baare mein naazil hui. Ke wo pehle to Nabi ﷺ par imaan laae phir jab unke saamne Ali ﷺ ki wilaayat-o-wasaayat pesh ki gai to unho’n ne inkaar kiya aur kaafir ho gae. Phir wo Ameer-ul-Momineen ki baeyat par imaan le aae, magar Rasool Allah ﷺ ke intiqaal ke baad phir kaafir ho gae aur khud hi ek-dosre ki baeyat le kar kufr mein pukhta ho gae ... Kulaeni is riwayat ki tashreeh karte hue kehta hai ...falaa’n, falaa’n aur falaa’n se muraad Abu Bakr, Umar aur Usman hain”. (Al Kaafi Fil Usool Kitab-ul-Hujjah: V1 P420 [Iran])

¹ T: Quran mein red font se likhe hue alfaaz maujood nahi. Black font waali aayat Surah-an-Nisa: 137 mein maujood hai [RSB]

Baaqi Sahaba Ikraam ﷺ aur Ummahaat-ul-Momineen ﷺ

Shia-qaum ka hasad aur yahoodi-bughz-o-hiqd faqat Khulafa-e-Raashideen ﷺ tak hi mehdood nahi, balke wo Nabi-e-Akram ﷺ ke khandaan aur ahl-o-ayaal ke khilaaf bhi khubs-e-baatin ka izhaar karte hain. Neez, ye maloon qaum Rasool Allah ﷺ ke Khulafa-e-Raashideen ﷺ ke alaawa baaqi akabireen Sahaba Ikraam ﷺ ko bhi sabb-o-shitam ka nishana banaati hai. Is qaum ko unki zaat se koi adaawat nahi, balke unhe'n asal takleef is baat ki hai ke unho'n ne deen-e-islam ki nashr-o-ishaa-at mein hissa kyou'n liya.

Chunache unka mashoor muarrikh Kasshi apni kitab mein zikr karta hai: *"Imam Muhammad Baaqir ﷺ ne farmaya: Ek aadmi mere baba (Hazrat Zainul Aabideen shia-qaum ke nazdeek chautha maasoom imam) ki khidmat mein haazir hua aur kaha ke Abdullah bin Abbas ﷺ ka daawa hai ke use har aayat ka shaan-e-nuzool maaloom hai to mere baba (Zainul Aabideen ﷺ) ne farmaya ke usse jaa kar pooch ke aayat:*

وَمَنْ كَانَ فِي هِدَاةٍ أَغْلَىٰ فهُوَ فِي الْأَجْرَةِ أَغْلَىٰ. (Surah-al-Isra: 72)

Jo Shakhs Duniya Mein (baseerat se) Andha Ban Ke Rahega Wo Roz-e-Qiyaamat (basaarat se) Bhi Andha Uthaya Jaaega.

Aur aayat:

وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ. (Surah Hud: 11)

Tumhe'n Mera (Rasool Allah ﷺ ka) Nasihat Karna Kuch Faaeda Nahi De Sakta Agarche Main Tumhari Khaer-khwaahi Ki Bhi Kar Lu'n.

"Ibne Abbas se poocha ke ye dono aayaat kiske baare mein naazil hui hain? Chunache us aadmi ne aesa hi kiya aur waapas mere baba (Zainul Aabideen ﷺ) ki khidmat mein haazir hua to aap ne usse poocha ke Ibne Abbas ne kya jawaab diya hai? Usne arz kiya: Uske paas mere sawaalo'n ka koi jawaab na tha, to aap ne farmaya ye dono aayaat uske baap (yaane Rasool Allah ﷺ ke chacha Hazrat Abbas ﷺ) ke baare mein naazil hui hain". Ayaaz Billah! (Rijaal-ul-Kashshi: P53 Ahwaal Abdullah bin Abbas ﷺ)

Yehi Kasshi Hazrat Zainul Aabideen عليه السلام se zikr karta hai ke unho'nne Abdullah bin Abbas رضي الله عنه ko mukhatib karke farmaya: *"Aye Ibne Abbas! Mujhe khoob maaloom hai ke aayat"*

Bura Hai Saathi Aur Bura Hai (Surah-al-Hajj: 13) ¹ فَلَيْئَسَ الْمَوْلَىٰ وَلَيْئَسَ الْعَشِيرُ
Khandaan.

"Is aayat ka taalluq tere baap se hai aur agar tu jaanta na hota to main tujhe ye bhi batlaata ke tera anjaam kya hone waala hai, lekin tu khoob jaanta hai ke tera anjaam kya hai ... aur agar mujhe izhaar ki ijaazat hoti to main aur bhi bahut kuch kehta log agar sunte to unhe'n yaqeen na aata". (Rijaal-ul-Kashshi: P49)

Shia aalim Mulla Baaqir al-Majlisi, Kulaeni ke hawaale se apni kitaab 'Hayaat-ul-Qubool' mein zikr karta hai: *"Ali عليه السلام ne farmaya: Hazrat Jaafar aur Hazrat Hamza Rasool Allah ﷺ ki zindagi mein hi intiqaal kar gae aur aap ke saath do (2) kamzor aur zaleel aadmi Abbas aur Aqeel (Rasool Allah ﷺ ke chachazaad bhai) reh gae"*. (Hayaat-ul-Quloob-az-Mulla Baaqir Majlisi: V2 P756 [India])

Ye hain shia-qaum ke aqaaed-o-nazariyaat Rasool Allah ﷺ ke chacha Hazrat Abbas رضي الله عنه aur aap ke chachazaad bhai Hazrat Aqeel ke mutaalliq, isi tarah Hazrat Abbas رضي الله عنه ke bete aur Rasool Allah ﷺ ke chachazaad bhai Hazrat Abdullah bin Abbas رضي الله عنه ke mutaalliq unka aqida mulaahaza farmaae'n.

Shia-qaum unhe'n khiyaanat-o-bad-diyaanati ka murtakib qaraar dete hue apne bughz ka izhaar you'n karti hai: *"Ali عليه السلام ne Abdullah bin Abbas ko basra ka governor muqarrar kiya to wo basra ke baet-ul-maal se 20 lakh dirham ki raqam chura kar Makkah mein chup gaya. Ali عليه السلام ko jab khabar hui to wo aab-deeda ho kar farmane lage: Agar Rasool Allah ﷺ ke chachazaad bhai ka ye haal hai to baaqi musalmano ka Allah hi haafiz hai"*. (Rijaal-ul-Kashshi: P57)

Is nas se shia-qaum ka musalmano aur akabireen ummat-e-

¹ T: Urdu pdf mein 'فليئس' likha hai, jabke Quran mein sirf 'لَيْئَسْ' hai, lafz-e-'ف' maujood nahi. Isi liye is roman transliteration mein lafz-e-'ف' ko maine red kiya hai [RSB]

muhammadiya ﷺ ke khilaaf bughz aur hasad-o-hiqd bilkul waazeh ho jaata hai.

Neez, Ali ؑ ne Ibne Abbas waghaera ke mutaalliq ye baddua farmai thi: *“Aye Allah un par apni laanat naazil farma, unse unki basaarat cheen le aur unhe’n baseerat-o-hidaayat se mehroom farma”*. (Rijaal-ul-Kashshi: P52)

Janab Khalid bin Waleed ؓ:

Hazrat Khalid bin Waleed ؓ ko khud Rasool Allah ﷺ ne Saifullah (yaane Allah ki talwaar) ka laqab ataa farmaya. Aap ؓ taareekh-e-islam ke hi hero nahi, balke ghaer-islami aqwaam bhi aap jaese sipah-salaar laane se qaasir¹ hain. Fatah-o-nusrat aap ka muqaddar ban chuki thi. Aap jis mahaaz pe bhi tashreef le gae islam ka parcham buland kiya aur dushmanaan-e-islam ko shikast deen-e-islam, aap ke karnaamo’n se mustashriqeen² aur ghaer-muslim muarrikheen bhi haeraan-o-shashdar³ hain, aap ki jurat-o-shujaa-at musalman ummat ke liye qaabil-e-fakhr asaasa hai. Aap ki himmat-o-bahadduri taareekh-e-islam ki ek (1) qaabil-e-taqleed misaal aur ummat-e-muslima ke liye mashaal-e-raah ki haesiyat rakhti hai, magar shia-qaum ki bad-teenati, islam ke khilaaf bughz-o-inaad aur unka khubs-e-nafs mulaahaza farmae’n ke ye qaum taareekh-e-islam ki us azeem shakhsiyat ke kirdaar pe bhi cheente udaane se baaz na aai aur ek (1) hikaayat waza’ karke unki seerat ko daaghdaar karne ki koshish ki.

Chunache shia mufassir Qummi apni tafseer mein likhta hai: *“Jab Hazrat Ali aur Abu Bakr ke darmiyan masla-e-khilaafat par ikhtilaaf hua to Abu Bakr ne Umar se mashwara talab kiya ke ab Ali se kya sulook kiya jaae, wo hamare raaste ki rukaawat bane hue hain. To Umar ne kaha: Kyoun na ham unhe’n qatl karwa de’n. Abu Bakr ne kaha: Magar ye zimmedaari kiske supurd ki jaae? Umar ne mashwara diya ke Khalid bin Waleed se Ali ko qatl karwaya jaa sakta hai”*.

¹ T: Majboor, naa-chaar [FL]

² T: (مُشْتَرِقِينَ) Mustashriq (orientalist) ki jama, uloom-o-funoon-e-sharqiya ke maghribi maahireen [RKT]

³ T: (شَشْدَر) Aajiz, haeraan, mutahaiyyar [RKT]

“Chunache Khalid bin Waleed ko talab kiya gaya aur tae hua ke falaa’n din falaa’n namaz mein salaam ke fauran baad Khalid bin Waleed Ali ؑ ko qatl kar de. Is saazish ka ilm Abu Bakr ki biwi Hazrat Asma bin Umais ko bhi ho gaya, unho’n ne Hazrat Ali ko paeghaam bheja ke aap ko qatl karne ki saazish ki jaa rahi hai. Ali ؑ ne jawab diya ke Allah unki saazish kamiyaab nahi hone dega”.

“Faese ke mutaabiq Khalid bin Waleed pehli saff mein Ali ؑ ke saath hi khada ho gaya, talwaar uske paas thi. Niyyat ye thi ke joo’n hi Abu Bakr salaam pherega main Ali ko qatl kar dunga. Abu Bakr ne imaamat ki, magar jab aakhri tasshahud par pohoncha to use apne faesle par nadaamat hui aur Ali ؑ ki haebat aur quwwat-o-taaqat se mar-oob¹ ho kar use apna faesla tabdeel karna pada, kaafi der oschne ke baad dauraan-e-namaz-e-Khalid bin Waleed ki taraf mukhaatib ho kar kehne laga: ‘يا خالد: لا تفعل ما أمرك به، السلام عليكم ورحمة الله’ Aye Khalid! Jis kaam ka maine tujhe hukm diya tha wo na karna. Assalamualaikum wa Rahmatullah.

“Yaane ye keh kar fauran hi salaam pher diya, salaam ke baad Ali ؑ ne Kahlid bin Waleed se poocha! Abu Bakr ne tujhe kya hukm diya tha? Kehne laga: Ke salaam ke fauran baad tumhe’n qatl kar doo’n. Ali ؑ ne dariyaافت farmaya: Agar Abu Bakr ki taraf se tujhe na roka jaata to kya tum aesa karte? Kaha: Haa’n! Main zaror kar guzarta”.

“Us par Ali ؑ ko ghussa aagaya aur Khalid bin Waleed ko pakad kar zameen pe gira liya. Qareeb tha ke aap use jaan se maar dete ke logo’n ne Rasool Allah ﷺ ki qabr-e-mubaarak ki taraf ishaara karte hue kaha: Aye Ali! Is qabr waale ka waasta Kahlid bin Walee dko maaf kardo. Chunache aap ne use chod diya. Phir aap Umar ki jaanib mutawajje hue aur use girebaan se pakad kar farmane lage ke agar mujhe Rasool Allah ﷺ ke ahd ka paas na hota to² main tujhe batlaata ke kamzor kaun hai aur taaqatwar kaun?”. (Tafseer Qummi: V2 P158-159)

¹ T: (مَرْغُوب) Dar ya khauf ke saath kisi shae ya shakhs se mutaassir hone waala [RKT]

² T: Rasool Allah ﷺ se kiye gae ahd-o-paamaan ka lihaaz na hota to... [RSB]

Shia-qaum ki khud-saakhta is ek (1) hikaayat se hi Sahaba Ikraam ﷺ ke khilaaf unke bughz aur keene ka andaaza ho jaata hai ke ye qaum kis qadr bugheez-o-qabeeh¹ khayalaat ki maalik aur yahoodi afkaar-o-nazariyaat se waabasta hai. Ye bughz-o-hiqd us qaum ko yahoodiyo'n se wirsa mein mila hai. Hazrat Abu Bakr Siddiq ﷺ, Hazrat Umar Farooq ﷺ aur Hazrat Khalid bin Waleed ﷺ ke khilaaf ye soch yahoodi fikr ki ghammaaz² nahi to phir kya hai?

Abdullah bin Umar ﷺ:

Hazrat Abdullah bin Umar ﷺ ke mutalliq shia muarrikh Kasshi apni kitab mein likhta hai: “*Abdullah bin Umar apne ahd ko todne waala shakhs tha aur usi haalat mein uski maut waaqe hui*”. (Rijaal-ul-Kashshi: P41)

Hazrat Talha aur Hazrat Zubair ﷺ:

Hazrat Talha aur Hawaari-e-Rasool³ Hazrat Zubair ﷺ un dus (10) sahaba mein se hain jinhe'n Rasool Allah ﷺ ne unki zindagi mein jannat ki bashaarat di thi. (Tirmizi: H3738)

Unke mutaalliq shia mufassir Ali bin Ibrahim Qummi kehta hai:

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ. (Surah-al-Aaraaf: 40)

Wo Log Jinho'n Ne Hamari Aayaat Ko Jhutlaaya Aur Izhaar-e-Takabbur Kiya Unke Liye Aasmaan Ke Darwaaze Nahi Khole Jaaenge Aur Wo Jannat Mein Daakhil Nahi Ho Sakenge, Taq-waqteke⁴ Oont Sooi Ke Suraakh Mein Se Na Guzar Jaae, Yaane Qatan Jannat Mein Daakhil Na Ho Sakenge.

“*Ye aayat Talha aur Zubair ke mutaalliq naazil hui*”. (Tafseer Qummi: V1 P230)

¹ T: (بغیض) Nafrat-angez [RSB], Qabeeh = T: Bura, naa-zeba, sharmnaak [FL]

² T: (عَمَاز) Aeb bayaan karne waala ya zaahir karne waala [RKT]

³ ① Sahih Bukhari: 2846, 2847, 2997 waghaera; Sahih Muslim: 48/2415

⁴ T: (تا وقتیه) Us waqt tak [RSB]

Hazrat Anas bin Maalik aur Hazrat Baraa bin Aazib ؓ:

In dono jaleel-ul-qadr Sahaba Ikraam ؓ ke mutaalliq shia-qaum ka aqida hai: *“Ali ؑ ne un dono ke khilaaf baddua ki thi jiske natije mein Baraa bin Aazib andha ho gaya tha aur Anas bin Maalik ko phul-bhari¹ ki shikayat ho gai thi”*. (Rijaal-ul-Kashshi: P46) ‘لعنة الله على الكاذبين’

Azwaaj-e-Mutahharaat (رضي الله عنهن):

Shia-qaum ne apni yahoodi soch aur intiqामी jazbaat ki bina par paeghambar-e-islam Hazrat Muhammad Rasool Allah ﷺ ki muqaddas azwaaj ke jinhe’n Allah Ta’ala ne Quran-e-Majeed mein Ummahaat-ul-Momineen (momino’n ki maae’n) qaraar diya hai. Ke khilaaf bhi taan-o-tashnee ke nashtar chalaane mein koi sharam mehsoos nahi ki, iffat-o-haya ka labaada apne chehre se utaar kar adaawat islam aur bughz Rasool ﷺ ka suboot dete hue us yahoodi-ul-fikr qaum ka ek (1) khabees sarghana Tabrisi apni kitab ‘Al-Ehtijaaj’ mein Ummul Momineen Hazrat Ayesha Siddqa Taiyyaba Taahira ؓ ke khilaaf dareeda-zehni² karte hue likhta hai: *“Jung-e-jamal waale din jab Ayesha ke oont par teero’n ki baarish ho rahi thi Ali ؑ ghusse ke aalam mein farmane lage: Ab Ayesha ko talaaq diye baghaer guzaara nahi, us par ek aadmi utha aur kehne laga. Maine khud Rasool Allah ﷺ se suna hai ke Aap ؓ ne farmaya: Aye Ali! Mere baad meri biwiyo’n ka muaamala tere supurd hai (yaane jise chaahe nikaah mein rakhe aur jise chaahe talaaq de ... Ayaazbillah ... Us aadmi ki tasdeeq 13 doosre aadmiyo’n ne bhi ki jin mein do (2) badari bhi shaamil the. Jab Ayesha ne ye suna to wo ro padi, hatta ke logo’n ne Aap ؓ ke rone ki aawaaz suni”*. (Al Ehtijaaj lit Tabarsi: P240 [Iran, 1302h])

Allah Ta’ala ki hazaar laanate’n ho, Ummul Momineen Hazrat Ayesha Siddiqah ؓ ke khilaaf aur daiyyusiyat ka muzaahara karne waalo’n aur Hazrat Ali ؑ par tohmat lagaane waali Ibne Saba yahoodi ki maanawi aulaad par is tarah ke zaleel, munafiqana aur adaawat-e-islam par mabni aqaaed rakhne ke baad bhi un logo’n koi slam ki taraf apni

¹ T: (بُهْل بَهْرِي) Bars, kodh, juzaam (ek bimaari ka naam) [RKT]

² T: (دَرِيْدَه دَبْنِي) Bad-zabaani, gustaakhi, bad-kalaami [RKT]

nisbat karte hue haya mehsoos nahi hoti? ¹پے حیا باش آنچہ خوابی گن

Mashoor shia muarrikh Kasshi riwayat karta hai: “Ayesha ko shikast se do-chaar karne ke baad Hazrat Ali عليه السلام ne Ibne Abbas ko uski taraf bheja. Ibne Abbas jaha’n Ayesha thehri hui thi wahaa’n gae aur usse andar aane ki ijaazat talab ki, Ayesha ne koi jawaab na diya. Ibne Abbas ijaazat milne ka intizaar kiye baghaer hi andar daakhil ho gae”

“Ibne Abbas kehte hain: Mere baethne ke liye koi jagah na thi, maine kajaawe² ka kapda uthaya aur us par baeth gaya to Ayesha parde ke peeche se mujhe kehne lagi: Aye Ibne Abbas! Ek to tum mere ghar mein baghaer ijaazat daakhil ho gae aur phir meri ijaazat ke baghaer hi mere ghar ke samaan ko istemaal kiya, ye dono kaam khilaaf-e-sunnat hain. Ibne Abbas kehne lage: Hame’n tujh se ziyaada sunnat ka ilm hai, ham ne hi tujhe ye baate’n sikhlaai hain, ham ne nahi, toone Rasool Allah ﷺ ki sunnat ki khilaf-warzi ki, apne aap ko dhoka diya, apne nafs par zulm kiya aur qahr-e-khuda-wandi ko daawat deen-e-islam, teri haesiyat hi kya hai. Tu nau (9) chamdo’n (Azwaaj-e-Mutahharaat (رَضِيَ اللَّهُ عَنْهُنَّ) ki taraf ishaara hai) mein se ek chamdi hai, jinhe’n Rasool Allah ﷺ ne anpe baad choda. Tu unse badh kar nahi. Na tera rang unse ziyaada safed hai aur na hi tu husn-o-Jamaal aur tar-o-taazgi mein unse badh kar hai. Jaao apne ghar jaakar aaraam karo phir na ham tere ghar mein baghaer ijaazat daakhil honge aur na hi tere samaan ko haath lagaaenge. Ibne Abbas itna keh kar Ameer-ul-Momineen Ali عليه السلام ke paas aae aur unhe’n saara maajra keh sunaya to aap ne farmaya: Isi liye maine tumhara intikhaab kiya tha”. (Rijaa-ul-Kashshi: P55-57)

Deegar Sahaba Ikraam عليهم السلام Ki Takfeer:

Shia-qaum ke ye saare nazariyaat yahoodiyo’n ke waza’-karda hain, jo islam ke khilaaf intiqami jazba rakhte the, unho’n ne “Hub-e-Ali عليه السلام” ke dar-parda islam ke khilaaf saazish ki aur apne chehro’n par Hub-e-Ali عليه السلام

¹ T: Is faarsi jumle ka mafhoom hoga: “Be-hayaa hoja phir jo chaahe kar” [RSB]

² T: (کجاوہ) Sawaariyo’n ke baithne ke liye oont ki kamar ke dono taraf latki hui tokre ki shakl ki nashiste’n. Jis mein ek-ek (1-1) ya do-do (2-2) sawariyaa’n baith sake’n [RKT]

ka lable laga kar ‘Shia-e-Ali (عليه السلام)’ ke naam se zaahir hue aur Azwaaj-e-Mutahharaat, Khulafa-e-Raashideen, aura am Sahaba Ikraam (رضي الله عنهم) ke khilaaf bughz-o-hiqd ka izhaar kiya aur unki takfeer ki.

Chunache us qaum ka mashoor muarrikh Kasshi Imam Baaqir ki taraf jhoot mansoob karte hue likhta hai ke unho’n ne kaha: *“Nabi-e-Akram (ﷺ) ke intiqaal ke baad tamaam log (Sahaba Ikraam (رضي الله عنهم)) murtad ho gae the ma-siwaae Miqdaad bin Aswad, Abu Zar Ghifari, aur Salman Faarsi ke aur is aayat ka yehi matlab hai”*.

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإَيْنِ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ.

Muhammad Allah Ke Rasool Hain. Unse Pehle Bhi Kai Rasool Guzar Chuke Hain, Agar Aap Pe Maut Taari Ho Jaae Ya Aap Ko Qatl Kar Diya Jaae To Kya Tum Murtad Ho Jaaoge. (Surah Aale Imran: 144) – Rijaaal-al-Kashi: P12)

Neez, teen (3) ke siwa tamaam muhajireen-o-ansaar islam se khaarijho gae the. (Rijaaal-ul-Kashshi: P13)

Apne saatwe’n Imam Hazrat Musa Kaazim se riwayat karte hain, unho’n ne kaha: *“Qiyaamat ke din elaan kiya jaaega: Muhammad Rasool Allah (ﷺ) ke wo saathi kahan hain jinho’n ne aap ki wafaat ke baad ahd-shikni nahi ki. To Salman, Miqdaad, aur Abu Zar ke siwa koi nahi khada hoga”*. (Rijaaal-ul-Kashshi: P15)

Haerat hai is shia-riwayat ke mutaabiq Hazrat Ali, Hasan, Hussain baaqi ahle baet Ammaar, Huzaifa aur Amr bin al-Hamq (رضي الله عنهم) ka shumaar bhi kuffaar-o-murtadeen aur Rasool Allah (ﷺ) se kiye gae ahd ko todne waalo’n mein hoga?

Is yahoodi-ul-fikr riwayat ka asal maqsad bhi yehi hai. Sahaba Ikraam (رضي الله عنهم) ki taker shia-qaum ka nazariya hai.¹ Magar Hazrat Ali (عليه السلام) ki jin ki

¹ ❶ Iski mazeed tafseel ke liye mulaahaza ho shia kitaab: “Bihaar-ul-Anwaar-az-Mulla Baaqir Majlisi: V8 [Old edition]. Yaad rahe! Kitab ka ye hissa Beirut se taba hone waale maujooda jadeed edition mein bataur-e-taqiyya shaaya nahi kiya gaya. Lekin hamare paas ye hissa maujood hai jo mataa-in*-e-sahaba se bhara pada hai”.

* T: (مطاعين) Taane, takleef-dah eterazaat, malaamate’n [RKT]

mohabbat ka sahaara le kar ye baaqi Sahaba Ikraam ﷺ ki takfeer karte hain, unka aqida bhi shia ki kitab ‘Nahj-ul-Balaagha’ ki raushni mein mulaahaza farmaiye. Hazrat Ali ﷺ Khulafa-e-Raashideen ﷺ to dar-kinaar jung-e-siffeen mein Ameer Muawiya ﷺ ka saath dene waalo’n se bhi adaawat ka izhaar jaez nahi samajhte the.

Chunache shia Aalim Muhammad Razi¹ apni kitab “Nahj-ul-Balaagha” mein Hazrat Ali ﷺ se riwayat karta haike aap ne farmaya: *“Hamara aur Ahle Shaam (yaane Ameer Muawiya ﷺ ke saathiyon) ka aqida ek hi hai, hamara maabood ek hai, na hamara imaan unse ziyaada hai, na unka imaan ham se. Hamare maqaasid mushtarka hain, ikhtilaaf sirf Hazrat Usman ﷺ ki shahaadat aur intqiaam ka hai. Aur ham aap ke qatl ki saazish se bari-uz-zimma hain”*. (Nahj-ul-Balaagha: P448 [Beirut])

Aap ne Muawiya ﷺ aur aap ke lashkar ko bura-bhala kehne waalo’n par nakeer² farmaai, chunache ‘Nahj-ul-Balaagha’ mein ar-Razi riwayat karta hai: *“Ye bahut buri baat hai ke tum Muawiya ﷺ aur unke saathiyon ko bura-bhala kaho. Behrehaal agar tumhe’n unke aamaal-o-ahwaal maaloom ho jae’n to wo apni baat ke sacche aur (apne us fe’l, yaane jung karne mein) sabse ziyaada maazoor hain. Unhe’n bura-bhala kehne ki bajaae kaha karo ke Aye Allah! Hamare (fariqaen ke) gunaahon se dar-guzar farma aur hamare darmiyaan ittihaad-o-ittifaaq paeda farma”*. (Nahj-ul-Balaagha: P323 [Beirut])

To kaha’n Hazrat Ali ﷺ aur kahan yahoodiyon ki ye napaak aulaad jo Akabireen Sahaba ﷺ ki takfeer karti, unse bughz rakhti aur unke khilaaf dareeda-dahani karti hai. Allah Ta’ala is gumraah qaum ko ghaarat kare. Aameen

Sahaba Ikraam ﷺ Ahle Sunnat Ke Nazdeek

Sahaba Ikraam ﷺ Sarwar-e-Kaainaat ﷺ ke jaan-nisaar saathi the. Jinho’n ne deen-e-islam ki nashr-o-ishaa-at ke liye apne maal-o-jaan

¹ T: Abu al-Hasan Muhammad bin al-Hussain bin Musa a-Abrash al-Musawi ye ash-Shareef aur al-Razi naam se mashoor hai [RSB]

² T: (نَكِير) Eteraaz, inkaar, tardeed, nafi, radd [RKT]

ko Allah Ta'ala ki raah mein qurbaan kiya.

Islami taareekh ki azmat ka sehra kaainaat ki un azeem shakhsiyaat ke sar pe hai, jo apne ghar-baar aur maal-o-mataa ko khaer-baad¹ keh kar Allah ki raah mein nikle aur paeghambar-e-islam fakhar-e-kaunain haadi-e-saqlain Hazrat Muhammad ur Rasool Allah ﷺ ke ishaara-e-aabru² par apni jaano'n ko qurbaan kar diya.

Jin ke din Allah aur uske Rasool ﷺ ke baaghiyo'n se jihaad-o-qitaal aur raate'n Allah ke huzoor qiyaam aur rukoo-o-sajde mein guzartee'n. Jinho'n ne us waqt islam ke liye apne aap ko waqf kiya jab kaainaat ke log Aap ﷺ ko apne dayaar³ se hijrat par majboor kar rahe aur Aap ke qatl ke mansoobe bana rahe the. Jinho'n ne us waqt apna maal Allah ki raah mein sarf kiya jab kaainaat ke baasi ash-o-ishrat mein apni daulat luta rahe the, jinho'n ne us waqt Allah ki tauheed ka naara buland kiya jab poori duniya ghaerullah ke saamne sajda-rez thi. Jinho'n ne us waqt islam ka parcham buland kiya jab taaghoot ki taaqate'n apne urooj pe thee'n.

Nabi-e-Kaainaat ﷺ ke ye muqaddas saathi jab mil kar Allah ki tauheed ka naara lagaate to kufr-o-shirk ke aiwaano'n mein zalzala aajaata, duniya haeraan-o-shashdar thi ke ghurbar-o-iflaas ke pise hue naheef-o-na-tawaa'n, sehraao'n mein reh kar guzaara karne waale, bhed-bakriyaa'n paal kar apna pet paalne waale jung ke usoolo'n se na-waaqif, fann-e-harb⁴ se na-aashna ye log kaun hain jo room-o-faaras ki taaqato'n ko lalkaar rahe aur un sultanato'n pe apna parcham buland karne ki dhamki de rahe hain aur phir chashm-e-kaainaat ne dekha ke un dhamkiyo'n ko 'majzoob ki bad'⁵ kehne waale unki ghulaami ka tauq apne gale mein daal chuke the.

Un shakhsiyato'n se wohi shakhs enaad⁶ rakh sakta hai jo islam ka

¹ T: (خير باد گهنا) Juda hona, rukhsat hona, judaai aur alaahadgi ikhtiyaar karna [RKT]

² T: Aankho'n ke oopar waale baal (bhawo'n) ko harkat dekar ishaara karna [RSB]

³ T: (ذيار) Ghar, makaan, shahaer, mulk [RKT]

⁴ T: (فن حرب) Jungi kaarwaai karne ka tariqa-o-tajarba, war tactics [RSB]

⁵ T: (مَجْذُوب کی بُد) Wo be-maane, be-sar-o-paa baat jo faqeer/majzoob karte rehte hain [RKT]

⁶ T: Dushmani, adaawat, ladaai [FL]

dushman aur Allah aur uske Rasool ﷺ ka baaghi ho, islam se mohabbat karne waala aur Allah aur uske Rasool ﷺ ka farmabardaar koi shakhs unse adaawat ka tasawwur bhi nahi kar sakta.

Zel mein shia-qaum ke bar-aks Ahle Sunnat ki kutub mein maujood chand ahadees-e-nabawiya zikr ki jaati hain, jin mein fazaael-e-sahaba ka bayaan hai: Farman-e-Nabawi ﷺ hai:

Hadees 1: *“Mere Sahaba ko bura-bhala mat kaho, agar baad mein aane waala koi shakhs uhud pahaad ke baraabar bhi nahi pohonch sakta”*. (Bukhari: 3673; Muslim: H221/254)

Hadees 2: *“Jis tarah sitaare aasmaan ki aman-o-salaamati ka nishaan hain usi tarah mere Sahaba meri ummat ke liye azaab-e-Ilaahi se aman ka baais hain”*. (Muslim: 207 /2531)

Hadees 3: *“Mera har Sahabi qiyamat ke roz ek (1) qaaed-o-rehnuma ki haesiyat se uthaya jaaega”*. (Tirmizi: H3865)

Hadees 4: *“Jab tumhe’n aese log nazar aae’n jo mere Sahaba ko bura-bhala kehte ho’n to tum kaho ‘لَعْنَةُ اللَّهِ عَلَى سَرْمَكُمْ’ ‘tumhari is buri harkat par Allah ki laanat ho’”*. (Tirmizi: H3866)

Hadees 5: *“Meri ummat mein se mere oopar sabse ziyaada ehsanaat Abu Bakr رضي الله عنه ke hain”*. (Bukhari: H3654; Muslim: H2/2382)

Hadees 6: *“Allah Ta’ala ne Umar ki zabaan-o-qalb ko haq ka mahbat¹ bana diya hai”*. (Tirmizi: H3682)

Hadees 7: *“Abu Bakr-o-Umar adhed-pan ki umr mein marne waale jannatiyo’n ke sardaar honge”*. (Tirmizi: H3665; Ibne Majah: H3100)

Hadees 8: *“Jannat mein har Nabi ka ek dost hoga aur mere dost Usman bin Affan honge”*. (Tirmizi: H3698)

Hadees 9: *“Aye logo! Jis ne mere chacha Abbas ko takleef deen-e-islam, goya usne mujhe takleef di, bila-shubha chacha ka martaba baap ke baraabar hai”*. (Tirmizi: H3858)

¹ T: (مَهَبَات) Utarne ya naazil hone ki jagah ya waqt, neez wo shakhs jis par koi cheez utre ya naazil ho [RKT]

Hadees 10: “Aye Allah! Abbas aur unke beto’n ke zaahiri-o-baatini gunaah maaf farma aur unki hifaazat farma”. (Tirmizi: H3762)

Hadees 11: “Nabi ﷺ se dariyaaft kiya gaya: Aap ko sabse ziyaada aziz kaun hai? Farmaya: Ayesha. Poocha gaya: Mardo’n mein se? Farmaya: Ayesha ﷺ ke baap Abu Bakr”. (Bukhari: H3662)

Hadees 12: “Khalid bin Waleed Allah ki talwaar hain”. (Musnad Ahmad: V4 P90, V5 P299-300; Tirmizi: H3846)

Hadees 13: “Aye Allah! Muawiya ﷺ ko hidaayat yaafta aur musulmano ke liye haadi-o-rehnuma bana”. (Tirmizi: H3846 Baab Manaqqib Muawiya: H3842)

Hadees 14: “Hazrat Barraa bin Maalik ﷺ ke mutaalliq farmaya: Barraa bin Maalik Allah Ta’ala ke un nek aur saada bando’n mein se hain jo agar Allah ki qasam khaa kar kuch keh de’n to Allah unki qasam ko poora kar de”. (Tirmizi: H3854)

Hadees 15: “Hazrat Abdulalh bin Umar ke nek hone ki gawaahi dete hue farmaya: Abdullah bin Umar nek aadmi hain”. (Bukhari: H3839; Muslim: H140/ 2479)

Ye hain Rasool Allah ﷺ ke paakbaaz saathi jin ke mutaalliq shia-qaum ke nazariyaat bhi aap ne mulaahaza farmaae aur Rasool Allah ﷺ ke irshadaat bhi.

Yahood-o-majoos ne unke khilaaf bughz-o-enaad aur keena-o-hasad ke izhaar ke liye Abdullah bin Saba yahoodi ko qaaed banaya aur ‘shi’aan-e-Ali’ ke naam se zaahir ho kar be-buniyaad hikayaat waza’ kee’n aur un par shia-mazhab ki buniyaad rakh kar Sahaba Ikraam ﷺ ke khilaaf bad-zabaani aur fahsh-goi karke unse us baat ka intigaam lena chaaha ke unho’n ne yahoodiyo’n ke aslaaf, Banu Qainuqa, Banu Nazeer, aur Banu Quraiza ko Madina Munawwara se nikaala tha aur unki sarkobi¹ kit hi aur majoosiyo’n ke ibaadat-khaano’n ki us aag ko bujhaya tha jise poojne ke liye unho’n ne sadiyo’n se jala rakha tha. Unke nazdeek Sahaba Ikraam ﷺ ka ye bahut bada jurm tha ke unho’n ne qaisar-o-

¹ T: (سَرَکوبی) Sar kuchalna, saza dena [RKT]

kisra ke taaj ko paao'n-tale raundh kar room-o-faaras par islam ka parcham lehra diya tha.

Iran Mein Shia-mazhab Ki Tarweej Ka Sabab

Iran (faaras) ki sarzameen par Hazrat Umar Farooq رضي الله عنه ke ahd-e-mubaarak mein parcham-e-tauheed buland hua, Hazrat Umar Farooq رضي الله عنه ne iraniyo'n ki quwwat-o-shaukat ko paara-paara kiya, unhe'n unki sarzameen par shikast deen-e-islam, waha'n se majoosiyat ka qila-qama¹ kiya aur sadiyo'n se hukumat karte hue *uloohiyat* ke daawedaar saasaani khandaan ka khatima kiya. Isi wajah se majoosiyat ke paerukaar Hazrat Umar رضي الله عنه ke khilaaf ho gae aur unhe'n apna dushman-e-awwal gardaanne² lage.

Chunache yahoodiyo'n ne apne napaak aqaaed ki tarweej aur islami hukumat ke khilaaf fitna-o-fasaad ke beej bone ke liye iran ki sarzameen ko zar-khez khayaal kiya aur phir ittifaq se irani shahensha Yazdajard³ ki beti Shahr Banu Hazrat Hussain رضي الله عنه ke aqd mein aagai kyouнке Hazrat Umar Farooq رضي الله عنه ne fatah-e-iran ke baad irani qaediyo'n ke saath aane waali Yazdajard ki beti Hazrat Hussain رضي الله عنه ko hiba kardi thi aur Hazrat Hussain رضي الله عنه ne usse shadi karli thi.

Iraniyo'n ne jab dekha ke Hazrat Hussain رضي الله عنه ke bete shia ke chauthe Imam Ali Zainul Aabideen Shahr Banu ke batn se paeda hue hain aur us etebaar se maa ki taraf se unki rago'n mein irani khoon gardish kar raha hai. Chunache unho'n ne shia-mazhab ke qubool karne mein zara shia aqaaed bhi tammul na kiya aur Hazrat Umar Farooq رضي الله عنه ke khilaaf intiqामी jazbaat ko taskeen dene aur saasaani khoon ki taqdees⁴ ke liye fauran Ibne Saba yahoodi ke ham-nawa ban gae.

Ibne Saba ne irani shahr Kufa ko apni sargarmiyo'n ka markaz bana kar majoosiyon ke ta-aawoon se Khulafa-e-Raashideen aur deegar Sahaba

¹ T: (قَلْع قَمْع) Masmaar karna, indihaam karna, removal, rooting-out (some evil or undesirable thing) [RKT]

² T: (گَرْدَانُ) Samajhna, tasleem karna, farz karna, maanna [RKT]

³ T: Ise angrezi mein Yazdegerd III kehte hain [RSB]

⁴ T: Paakeezgi, paakeezgi bayan karna, paaki ki taraf nisbat karna [RKT]

Ikraam ﷺ ke khilaaf mahaaz¹ bana liya aur yahoodi-o-majoosi aqaaed ki tarweej shuru kardi.

Bartanwi-mustashriq² jis ne iran mein taweel arsa guzaar kar waha'n ki saqaafat-o-taareekh ka gehra mutaala-a kiya apni tasneef mein likhta hai: *"Iraniyo'n ki taraf se musalmano ke doosre khalifa Umar bin Khattab ki mukhalifat-o-muaanadat³ ka sabab iske siwa kuch na tha ke unho'n ne faaras ko fatah kiya aur unki quwwat-o-shaukat ko kamzor karke waha'n islam ka parcham buland kiya tha. Albatta irani khul kar Umar bin Khattab ki mukhalifat na kar sake aur unho'n ne use mazhabi rang de kar aur kuch khud-saakhta aqaaed ka sahara le kar unse bughz-o-adaawat ka izhaar kiya"*. (Taareekh Adbiyaat Iran-az-Doctor Brown: V1 P217 Urdu tarjuma [India])

Ek doosri jagah raqamtaraaz hai: *"Ahle Iran ki taraf se Umar bin Khattab ki mukhalifat ka sabab ye na tha ke unho'n ne Ali aur Fatima ke huqooq ghasab kiye the, balke asal wajah ye thi ke Umar bin Khattab ne iran ko fatah karke saasaani khandaan ka khaatima kiya tha ... is silsile mein bartaanwi musannaif Dr. Brown ne ek irani shaaer ke faarsi ashaar bhi naql kiye hain"*

Umar ne iraaniyo'n ki kamar to di aur al-e-jamshed (shahinsha-e-faaras ka naam) ki beekh-kuni⁴ ki. Ali se khilaafat ka ghasab karna to ek bahana hai umar ki mukhalifat ka asal sabab to un ajmiyo'n ka wo keena-o-hasad hai jo zamana-e-qadeem se chal aaraha hai.

بشکست عمر هریران اجم را
برباد فناد ادرگ وریشه جم را
این عربده بر غصب خلافت زعلی نیست
با آل عمر کینه قدیم است عجم را .
(Taareekh Adbiyaat Iran: V4 P49)

Neez: *"Jab iraaniyo'n ne dekha ke Ali bin Hussain Zainul Aabideen mein irani khoon ki aamezish hai to ye baat unke us aqide ki pukhtagi ka baais bani ke mulookiyat usi khandaan ka haq hai"*. (Taareekh Adbiyaat Iran V1 P215)

¹ T: (مُحَاذ) Saamne, muqaabil, muqable ki jagah/maedaan [RKT]

² T: British orientalist [RSB]

³ T: (مُعَانَدَت) Baahami adaawat, dushmani, jhagda, enimity [RKT]

⁴ T: (بیخ گنی) Neest-o-naabood karne ka amal, nuqsaan pohonchaana [RKT]

Wilaayat-o-Wisaayat

Ham pehle zikr kar chuke hain ke Abdullah bin Saba ne ‘islam’ ke labaaada mein ek aesa deen ejaad kiya jiska islam se koi taalluq nahi, us deen ke aqaaed mein se ek aqida ‘wasaayat-o-wilaat’ bhi hai, jo khaalisatan yahoodi aqida hai aur sabse pehle uska izhaar munaafiq Abdullah bin Saba ne kiya. Ye aqida shia-mazhab ke bunyaadi aqaaed mein se hai, chunache us aqide ka zikr karte hue shia-mohaddis Muhammad bin Yaqoob Kulaeni apni us kitab mein jise shia-aqaaed ke mutaabiq baarahwe’n (12th) (mauhoom-o-mazoom¹) imam par pesh kiya gaya aur usne us mein maujood riwayat ki tasdeeq ki. Imam Baaqir عليه السلام se riwayat karta hai ke unho’n ne kaha: *“Islam ke paanch arkaan hain: Namaz, Zakat, Roza, Hajj aur Wilaayat. Aur jitni ehmiyat aqida-e-wilaayat ki hai utni kisi rukn ki nahi”*. (Usool Kaafi Baab Da-aaem-ul-Islaam: V2 P20 [Iran])

Yahee’n se shia aur musalmano ke maa-baen ikhtilaaf ka aaghaaz ho jaata hai. Musalmano ke nazdeek islam ka bunyaadi aur pehla rukn tauheed-o-risaalat pe imaan hai, magar shia-qaum ke nazdeek us rukn ki koi haesiyat nahi aur aqida-e-wisaayat-o-wilaayat tamaam arkaan se afzal-o-ahem hai. Shia-qaum ke nazdeek wisaayat-o-wilaayat-e-Ali عليه السلام ka mafhoom ye hai ke Hazrat Ali عليه السلام Rasool Allah صلى الله عليه وسلم ke wasee aur aap ke muqarrar-karda khalifa-o-naaeb the. Khilaafat Aap صلى الله عليه وسلم ka aur aap ki aulaad ka haq tha, magar Abu Bakr-o-Umar aur Usman ne Hazrat Ali se ye haq ghasab kar liya aur khud khalifa ban gae. Shia ke nazdeek us aqide par imaan laana tamaam arkaan-e-islam se ahem hai.

Shia kehte hain: *“Imam Jaafar Saadiq عليه السلام ne farmaya: Islam ke arkaan teen (3) hain, Namaz, Zakat aur Wilaayat”*. (Usool-e-Kaafi: V2 P18 [Iran])

Goya hajj aur roza ki bhi koi haesiyat na rahi. Ek riwayat mein hai: *“Hamari wilaayat (khilaafat-o-wisaayat) Allah ki wilaayat hai, tamaam Amabiya Ikraam ne hamari wilaayat ki taraf daawat di”*. (Basaaer-ud-Darajaat lil Safaar: V2 Baab 9 [Iran 1285h]; Kitaab-ul-Hujjah minal Kaafi: V1 P438)

¹ T: (مَوْهُوم) Wahem kiya gaya, khayaali, farzi [RKT], T: (مَزْعُوم) Qiyaasi, farzi, gumaan kiya hua, alleged, supposed [RKT]

Isi par bas nahi, Hazrat Ali عليه السلام ki aaraf mansoob karte hue likhte hain ke unho'n ne farmaya: *“Meri wilaayat ahle arz-o-sama par pesh ki gai, imaan laane waale imaan le aae aur inkaar karne waalo'n ne inkaar kar diya. Yunus (Allah ke nabi) ne meri wilaayat ka inkaar kiya to Allah Ta'ala ne saza ke taur par unhe'n machli ke pet mein us waqt tak rakha jab tak wo meri wilaayat par imaan na le aae”*. (Basaaer-ud-Darajaat: V2 P10)

Neez: *“Hazrat Ali ki wilaayat tamaam sahaf-e-ambiya mein maktoob hai aur har nabi ko Muhammad ﷺ ki nubuwwat aur Ali عليه السلام ki wisaayat de kar maboos kiya gaya”*. (Kitab-ul-Hujjah minal Kaafi: V1 P438 [Iran])

Ek riwayat mein hai: *“Allah Ta'ala ne jis tarah Ambiya Ikraam se Hazrat Muhammad ﷺ ki nubuwwat-o-risaalat par imaan laane ka ahd liya usi tarah Ali عليه السلام ki wilaayat ke iqraar ka bhi ahd-o-meesaq¹ liya”*. (Basaaer ud Darajaat: V2 Baab9 [Iran])

Shia mufassir Qummi, Aayat: *‘وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ’* ke tahat likhta hai: *“Imam Jaafar Saadiq عليه السلام ne farmaya: Hazrat Aadam se le kar jitne nabi bhi maboos hue sab ke sab duniya mein waapas aaenge aur Ameer-ul-Momineen (Ali عليه السلام) ki madad karenge aur yehi matlab *‘وَلَتَنْصُرُنَّهُ’* ka hai, aur *‘لَتُؤْمِنُنَّ بِهِ’* se muraad Rasool Allah ﷺ, *‘وَلَتَنْصُرُنَّهُ’* se muraad Ameer-ul-Momineen Ali عليه السلام, yaane Allah ne tamaam ambiya-o-rusul se ahd liya ke wo Rasool Allah ﷺ par imaan laaenge aur Ameer-ul-Momineen Ali عليه السلام ki madad karenge”*. (Tafseer Qummi: V1 P106 [Iran])

Ye hai us yahoodi-ul-asl mazhab ka buniyaadi rukn jiske baare mein shia muarrikheen Naubakhti aur Kasshi ka qaul guzar chuka hai ke us aqide ki tarweej ke liye sabse pehle Abdullah bin Saba ne aawaaz uthaai.

Taateel-e-Shariyat

Aqida-e-Wisaayat ke mutaalliq pesh-karda nusoos ke baad is baat mein kisi shak-o-shubha ki gunjaish baaqi nahi rehti ke shia-mazhab yahood

¹ T: Ahd-o-paemaan, ahd-naama, qaul-o-qaraar, waada [RKT]

ka ejaad-karda-o-parwardah hai. Yahoodiyo'n ne ye aqaaed islami shariyat ko nuqsaan pohonchane ki gharz se waza' kiye aur unhe'n 'islami' rang de kar musalmano ko haqiqi islam se door karne ki koshish ki, shia-qaum lakh is haqiqat se inkaar kare, magar jab tak wo in aqaaed se baraa-at ka izhaar nahi karti aur wisaayat-o-tabarra-baazi jaise mazmoom aur yahoodi nazariyaat-o-etiqadaat se taaeb nahi hoti us waqt tak us qaum se waabasta afraad koi slam se apna taalluq qaaem karne ka koi haq nahi.

Shi'ee aqaaed ke mutaabiq najaat ka daar-o-madaar amal par nahi, balke jis tarah yahoodiyo'n ka aqida tha:

نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ (Surah-al-Maaida: 10)

Ham Allah Ke Bete (maazAllah) Aur uske Mehboob Hain.

Chunache roz-e-qiyamat ham azaab se mehfooz rahenge isi tarah shia qaum ka aqida hai, choonke ham muhibbaan-e-ali-o-ahle baet hain, lihaaza unki mohabbat ki badaulat hamari bakhshish yaqini hai, hubb-e-ahle baet ke baad azaab-e-Ilaahi ka hame'n koi khauf-o-dar nahi.

Chunache shia-mufassir Qummi apni tafseer mein likhta hai: *"Imam Jaafar Saadiq (عليه السلام) ne farmaya: Qiyamat ke din Ameer-ul-Momineen Ali (عليه السلام) ko aawaaz deen-e-islam jaaegi, wo labbaik kahenge ... phir baaqi tamaam aimma ikraam ko aawaaz deen-e-islam jaaegi ... phir shi'aan-e-Ali ko aur wo apne imaamo'n ke saath baghaer hisaab-o-kitaab ke jannat mein daakhil ho jaaenge"*. (Tafseer Qummi: V1 P128)

Ek riwayat jo peeche bhi guzar chuki hai us mein bhi us aqide (taateel-e-shariyat) ki wazaahat ki gai hai: *"Imam Jaafar Saadiq (عليه السلام) ke paas kisi sharabi aadmi ka zikr kiya gaya, jisne Usman bin Affan ke khilaaf aur Ali (عليه السلام) ki mohabbat mein ashaar kahe the to Imam Jaafar (عليه السلام) ne farmaya:*

وما ذالك على الله ان يغفر لمجرب علي . (Rijaal-al-Kashi: P143)

Ke agarche wo ek sharaabi shakhs tha magar Ali se to mohabbat karta tha aur muhibb-e-Ali agar sharabi bhi ho to Allah use maaf farma dega. (Rijaal-ul-Kashshi: P143)

Imam Jaafar Saadiq se hi ek aur riwayat hai ke unho'n ne ek shia-shaaer (marsiya-khwaan¹) farishto'n ne bhi tumhare sher sune aur jin mein ahle baet par zulm ka zikr tha, ashaar sun kar unki aankho'n mein aanso aagae, phir farmane lage: *"Aye Jaafar bin Affan! (marsiya-khwaan ka naam) farishto'n ne bhi tumhare sher sune aur unki aankho'n mein bhi aansu aagae aur tere in ashaar ki badaulat abhi abhi Allah Ta'ala ne tere tamaam gunaah maaf farma kar tujh par jannat waajib kardi hai"*. Phir farmaya: *"Jo shaksh bhi shahaadat-e-Hussain bayan karke khud bhi roe aur doosro'n ko bhi rulaae uske tamaam gunaah maaf kar diye jaate hain aur uske liye jannat waajib ho jaati hai"*. (Rijaal-al-Kashi: P246) ❶²

Is tarah ki riwayaat se shia-kutub bhari hui hain, shia-mazhab ki ejaad ka maqsad hi yehi tha ke islami taalimaat ko maskh aur shariyat-e-islamiya ko muattal³ kiya jaae, isi baais is qism ki riwayaat ko aam kiya gaya aur is qism ke etiqadaat ki tarweej ki gai.

Masla-e-Badaa (بَدَاء)

Shia-mazhab ka ye aqida bhi Ibne Saba yahoodi ki ejaad-o-ikhtira⁴ hai,

¹ T: (مَرثِيَّةِ خَوَان) Wo shaksh jo majlis mein jaakar marsiya padhne ka pesha karta ho, nauha karne waala [RKT]

² ❶ Yaane mehfil-e-azza* ka ehtemaam karo aur khud-saakhta waaqiaat par taswe** bahaao aur saare gunaah maaf karwa lo. Koi zaroorat nahi namaz, roze aur doosre waajibaat-e-deen par amal karne ki. Yehi wajah hai ke shia-mazhab mein juma jamat ki koi haesiyat nahi, na unke nazdeek juma farz hai, aur na hi namaz-e-ba-jamaat ki adaaegi, aaj bhi iran waghaera mein unke imam baado'n mein juma jamaat ka koi ehtimaam nahi hota. Saal baad unhe'n moharram mein khola jaata hai aur baatil riwayaat-o-hikayaat ke zariye logo'n ko rulaya jaata, Sahaba Ikraam ﷺ ki takfeer ki jaati, unke khilaaf harza-saraai-o-dareedah-dahani*** ki jaati hai aur jannat ki bashaarat suna di jaati hai. [Mutarjim]

* T: (مَجْلِسِ غَزَا) Imam Hussain ke zikr, fazaal-o-masaaeb ki mehfil jo nazam (poem/poetry) mein ho ya nasr (prose) ho, gham ki mehfil [RKT]

** T: (اَنسُو) Aansu, umooman jhoot-moot ke aansu [RKT]

*** T: Bakwaas [RKT], T: (دَرِيَدَهٗ ذَبْنِي) Bad-zabaani, gustaakhi, bad-kalaami [RKT]

³ T: (مُعْطَل) Kaam se khaali, bekaar [RKT]

⁴ T: (اِخْتِرَاع) Man-ghadat, jhoot [RKT]

us aqide ka mafhoom hai ke maazAllah Allah Ta'ala ko baaz waaqiaat ke hone ka ilm nahi hota, ta-waqtiya ke wo wuqoo-pazeer¹ na ho jaae'n.

Shia-mohaddis Kulaeni ne apnie kitab mein badaa 'بدء' ke unwaan se bahut si riwayaat zikr ki hain, likhta hai: *"Imam Ali Riza (عليه السلام) ... shia ke aathwe'n (8th) imam ... farmate hain: Allah Ta'ala ke tamaam ambiya ne Allah ke liye aqida-e-badaa ka iqraar-o-eteraaf kiya hai"*. (Usool Kaafi Kitab-ut-Tauheed Baab-ul-Bada: P148 [Iran])

Is aqida ki wazaahat karte hue Naubakhti likhta hai: *"Imam Jaafar Saadiq (عليه السلام) ne apni zindagi mein apne bade bete Ismail bin Jaafar ko apne baad imaamat ke liye naamzad² kiya tha ke mere baad wo imam honge, lekin unke bete Ismail ka Imam Jaafar ki zindagi mein hi intiqaal ho gaya, jis par logo'n ne eteraaz kiya ke Hazrat! Aap ne to unhe'n imaamat ke liye naamzad farmaya tha, aap ko apne bete ke intiqaal ka ilm na tha? ... To aap ne farmaya: (sirf mujhe hi nahi) Allah ko bhi ilm na tha, Allah Ta'ala ko badaa (yaane ilm baad-al-jahl) hua hai"*. Ayaazbillah (Firq-ush-Shia-az-Naubakhti: P84 [Najaf])

Maqsad ye hai ke Allah Ta'ala ka bhi yehi iraada tha ke Ismail bin Jaafar hi Imam Jaafar Saadiq ke baad imam bane'n aur Allah Ta'ala ne hi Imam Jaafar ko hukm diya tha ke wo unki imaamat ka elaan kar de'n, lekin Allah Ta'ala ko maazAllah Ismail ki wafaat ke baad pata chala ke ye faesla ghalat tha. ①³

Isi tarah ki soorat-e-haal se Musa Kaazim ko bhi do-chaar hona pada, chunache Kulaeni likhta hai: *"Abu Haashim Jaafari kehte hain ke main*

¹ T: (وَقُوعٌ بِذِيْرٍ هَوْنًا) Amal mein laana, zahoor mein aana, waaqe hona, (waaqia) pesh aana [RKT]

² T: (نَامِزْد) Mausoom, maaroof, muqarrar, mashoor, muntakhab, nominated, appointed [RKT]

³ ① Ismailiyo'n aur Shia-ithna-ashariya ke darmiyaan ikhtilaaf ka aaghaaz bhi yahee'n se hua, ismailiyo'n ka mauqif tha ke choonke imaamat baap ke baad bete ki taraf muntaqil hoti hai is liye Ismail ke baad imamat unke bete Muhammad bin Ismail ka haq tha, na ke Ismail ke bhai Musa Kaazim ka. Jabke shia-ithna-ashariya ne unke mauqif ki mukhalifat karte hue Musa Kaazim ko imam maan liya aur unki imaamat ke liye aqida-e-badaa ka sahara liya ke ghalat Imam Jaafar Saadiq kin ahi, balke maazAllah Allah ki thi [Mutarjim]

Imam Musa Kaazim (عليه السلام) ke paas betha hua tha ke mere dil mein khayaal guzra ke Imam Musa (عليه السلام) ke bade bete Abu Jaafar ka choonke intiqaal ho gaya hai ke lihaaza ab imaamat aap ke doosre bete Abu Muhammad ko milegi, jis tarah ke Ismail ke intiqaal ke baad imaamat aap ko mil gai thi, joo'n hi mere dil mein ye khayaal guzra, aap ne farmaya: Haa'n Abu Haashim! Tum durust soch rahe ho, mere bete Abu Jaafar ke mutaalliq Allah Ta'ala ko is tarah badaa hua hai jis tarah Ismail ke mutaalliq hua tha. Ab mere baad mera beta Abu Muhammad imam hoga, use ghaeb ka ilm haasil hai aur uske paas aala-e-imaamat hai".
(Usool Kaafi: V1 P327)

Goya shia-qaum ka Allah Ta'ala ke baare mein ye aqida hai ke Allah Ta'ala se baaz waaqiaat wuqoo-pazeer hone se pehle makhfi hote hain.

Kulaeni hi ki riwayat hai: "Abdul Muttalib roz-e-mahshar akele hi ummat ki haesiyat se uthenge. Un par badshaaho'n ka shia aqaaed jalaal aur Ambiya Ikraam ka shia aqaaed huliya hoga. Kyouнке wo sabse pehle shakhs hain jinho'n ne aqida-e-badaa ka izhaar kiya". (Usool Kaafi: V1 P238)

Aqida-e-Raj-at (رَجْعَت)

Ye¹ bhi ek yahoodi aqida hai. Shia-mazhab mein is aqide ke mutaabiq baarah (12) imam duniya mein dobara zaahir honge.

Shia-qaum Aur Baarah (12) Imam:

Shia-qaum ke nazdeek aqida wisaayat (e-Ali)-o-imamat-e-aimma ki ehmiyat tamaam islami arkaan se ziyaada hai. Is aqide ke mutaabiq Rasool Allah (ﷺ) ke baad Hazrat Ali (عليه السلام) pehle waajib-ul-itaat imam-o-wasee the. Unke baad Hazrat Hasan (عليه السلام) phir Hazrat Hussain (عليه السلام) phir unke bete Zainul Aabideen (عليه السلام), phir unke bete Imam Baaqir (عليه السلام) aur aakhiri imam-o-wasee Muhammad bin Askari shia-aqide ke mutaabiq bachpan mein hi ek ghaar ke andar chup gae the.

¹ T: (رَجْعَت) Koi nabi, wali, imam jo pehle aane ke baad utha liya gaya ya wafaat paa chuka ho uske dobara aane ka amal [RKT]

Shia qaum aaj tak us imam ke ghaar se nikalne ka intizaar kar rahi hai, halaanke ye sab afsaanwi baate'n hain, uska paeda hona hi saabit nahi, ghaar mein chupna aur abhi tak uske zinda hone ka aqida rakhna to waese hi khilaaf-e-aql aur mazahka-khez¹ hai.

Shia-qaum apne imaamo'n ke baare mein bahut se khialaf-e-islam aqaaed rakhti hai. Un ke mutaabiq baarah (12) imam ambiya-o-rusul se afzal hain, yehi nahi balke wo khudai ikhtiyarat-o-tasarrufat ke maalik aur Sifat-e-Ilaahiya se muttasif hain. Makhlooq ke haajat-rawa aur mushkil-kusha hain, saari duniya unke taabe hai, farishte aur ambiya-o-rusul unke mute hain, koi cheez unse makhfi nahi.

Aimma Aur Ilm-e-Ghaib:

Kulaeni apni kitaab "Al-Kaafi" mein riwayat karta hai: *"Imam ko har cheez ka ilm hota hai, jab kisi bhi waaqia ke mutaalliq janna chaahe'n unhe'n fauran uska ilm ho jaata hai"*. (Usool Kaafi Kitaab-ul-Hujjah: V1 P258)

Mazeed likhta hai: *"Har imam apni maut se aagaah aur us silsile mein ba-ikhtiyaar hota hai, jab tak wo khud na chaahe us par maut waaqe nahi ho sakti"*. (Usool Kaafi: V1 P285)

Hazrat Jaafar se riwayat karte hain: *"Jo imam ghaib ka ilm nahi rakhta² aur apne anjaam se baa-khabar nahi hota wo logo'n ke liye hujjat nahi"*. (Usool Kaafi: V1 P285)

Ghuloo-o-Mubaalagha Araai:

Shia-qaum ke nazdeek unke imaamo'n ka rutba Ambiya Ikraam se ziyaada hai, Ambiya-o-Mursaleen unke aqide ke mutaabiq imaamo'n se maazAllah kamtar hain, albatto Nabi-e-Aakhir-uz-Zamaan Hazrat

¹ T: (مُضَحَّكَةً خَيْر) Jis par hasi aae, mazaq mein daalne waala amr, hasi laane waali baat [RKT]

² ① Is waazeh nas ke baad Lutfullah Saafi ka ye kehna ke shia apne imaamo'n ke aalim-ul-ghaib hone ka aqida nahi rakhte kizb-o-bad-diyaanati ka mazhar hai. Lutfullah Saafi kehta hai ke Muhibuddin al-Khateeb ne shia par bohtaan lagaya hai ke wo apne imaamo'n ko aalim-ul-ghaib samajhte hain. Lutfullah Saafi batlaae ke kaun hai kazzaab-o-muftari*? Tum ya Muhibuddin al-Khateeb

* T: (مُفْتَرِي) Iftira karne waala, jhooti hadeesen/baaten banaane waala [RKT]

Muhammad ur Rasool Allah ﷺ ke baare mein unka kehna hai ke baarah (12) imam aap se afzal-o-aala to nahi, magar unka muqaam-o-martaba Aap ﷺ se adna bhi nahi. Goya Musa Kaazim aur Ali Riza waghaera ummat hone ke bawujood rutbe ke lihaaz se Rasool Allah ﷺ ke baraabar hain, jabke Hazrat Ali ؑ to us qaum ke nazdeek Rasool-e-Akram ﷺ se bhi afzal hain.

Chunache Shi'ee riwayat hai: *“Ameer-ul-Momineen Ali ؑ aksar farmaya karte the ke qiyaamat ke din jannat aur dozakh ki taqseem mere supurd hogi (jise chaahu'n janant mein daakhil karun aur jise chaahu'n jahannum mein daakhil karu'n) ... Hazrat Jibraeel ؑ tamaam farishto'n aur tamaam rasoolo'n ne mere liye bhi in fazaael-o-manaaqib ka iqraar kiya hai. Jo Muhammad ﷺ ke saath khaas hain, albattha mujhe chand aesi sifaat ataa ki gai hain jo mujh se qabl kisi ko ataa nahi ki gae'n. Mujhe amwaat, masaaeb-o-takaleef aur hasab-o-nasab ka ilm ataa kiya gaya. Neez, mujhe quwwat-e-khitaabat se bhi nawaaza gaya, isi tarah mujhe guzishta aur mustaqil ke tamaam waaqiaat ka bhi ilm hai. Mujh par kaainaat ki koi cheez poshida nahi”*. (Usool Kaafi: V1 P196 [Iran])

Ye wo 'chand sifaat' hain jo unke baqaul Hazrat Ali ؑ se qabl kisi ko hatta ke Rasool Allah ﷺ ko bhi ataa nahi ki gae'n. Albatta Hazrat Ali ؑ ke baad aane waale baaqi imam un sifaat se muttasif hain.

Chunache Kulaeni, shia ke aathwe'n (8th) imam Ali Riza se riwayat karta hai ke unho'n ne kaha: *“Ham Allah ke ameen hain, yaane hamare paas Allah Ta'ala ki amaanate'n hain, hame'n logo'n par naazil hone waali masaaeb-o-mushkilaat unki maut ke waqt aur unke hasab-o-nasab ka ilm hai. Ham shakl dekh kar hi kisi ke momin ya munaafiq hone ka andaaza laga lete hain”*. (Kaafi: Kitab-ul-Hujjah: V1 P223)

Imaamo'n ke liye ilm-e-ghaib ka ye aqida Qurani aayaat se waazeh taur par mutasaadim¹ hai. Irshad-e-Baari Ta'ala hai:

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ.

¹ T: (مُتَّصِدِم) Ghair-muwaafiq, takra jaane waala [RKT]

Aye Nabi ﷺ Farma De'n Aasmaano Aur Zameeno'n Ke Gahib Ka Ilm Allah Ta'ala Ke Siwa Kisi Ko Nahi. (Surah-an-Naml: 65)

Neez

وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْزُبُ عَنْهَا شَيْءٌ (Surah-al-Anaam: 59)

Allah Ta'ala Hi Ke Paas Ghaibi-umoor Ka ilm Hai, Uske Alaawa Unhe'n Koi Nahi Jaanta.

Allah Ta'ala ne Hazrat Muhammad ﷺ ko hukm diya ke aap elaan farma de'n:

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ. (Surah-al-Anaam: 50)

Farma Deejiye Ke Main Tum Se Ye Nahi Kehta Ke Mere Paas Allah Ke Khazaane Hain Aur Na Hi Mujhe Ghaib Ka ilm Hai Aur Na Tum Se Main Ye Kehta Hoon Ke Main Farishta Hoo'n.

Neez

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ — وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ. (Surah-al-Aaraaf: 188)

Farma Deejiye Main Apni Zaat Ke Liye Nafa-o-Nuqsaan Ka Ikhtiyaar Nahi Rakhta Magar Jis Qadr Allah Chaahe. Aur Agar Mujhe Ghaib Ka ilm Hota To Main Ziyaada Se Ziyaada Munaafa Haasil Karta Aur Mujhe Koi Gazand Na Pohonchti, Main To Ahle Imaan Ke Liye Basheer (khush-khabri dene waala) Aur Nazeer (daraane waala) Ke Siwa Kuch Nahi.

Irshad-e-Baari Ta'ala hai:

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ. (Surah Luqman: 34)

Allah Hi Ke Paas Qiyaamat Ka ilm Hai, Wohi Baarish Naazil Farmata Hai, Wohi Rahm-e-Maadar Ke Andar Jo Kuch Hai Uska Ilm Rakhta Hai. Kisi Shakhs Ko Ilm Nahi Ke Use Kis Muqaam Par Maut Aagheregi Bila-Shubha Allah Ta'ala Hi Tamaam Umoor Ko Jaanne Waala Aur Baa-khabar Hai.

Allah Ta'ala Nabi-e-Mukarram ﷺ ko mukhaatib karte hue fermata hai:

وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى النِّفَاقِ لَا تَعْلَمُهُمْ^ط نَحْنُ نَعْلَمُهُمْ^ط سَنُعَذِّبُهُمْ مَرَكَتَيْنِ ثُمَّ يُرَدُّونَ إِلَى
عَذَابٍ عَظِيمٍ.

Alhe Madina Mein Se Kuch Aese Munafiqeen Hain Jo Apne Nifaaq Par Pukhta Ho Chuke Hain, (aye Nabi ﷺ!) Aap Unhe'n Nahi Jaante Ham Hi Jaante Hain. (Surah-at-Tauba: 101)

Ab har qaari khud hi Qurani aayaat aur shi'ee aqaaed ke darmiyaan muwaazana kar sakta hai, Quran ke mutaabiq ghaibi-umoor ka ilm Allah Ta'ala ke siwa kisi ko nahi, magar shia-qaum ke mutaabiq unke imaamo'n par aasmaan-o-zameen ki koi cheez makhfi nahi.

Isi tarah Allah Ta'ala ne Imam-ul-Ambiya ﷺ ke mutaalliq irshad farmaya hai ke wo apni zaat ke liye bhi nafa-o-nuqsaan ka ikhtiyaar nahi rakhte, magar shia-qaum ka aqida hai ke Hazrat Ali رضي الله عنه jannat-o-dozakh ke maalik hain, jise chaahe'n jannat mein daakhil kar de'n aur jise chaahe'n jahannum mein.

Isi tarah Quran-e-Majeed ke mutaabiq maut ke waqt aur muqaam ka taayyun¹, qiyaamat kai lm, baarish ke nuzool ka ilm sirf Allah Ta'ala hi se khaas hai, magar shia-qaum ke nazdeek in tamaam umoor ka ilm unke imaamo'n ko bhi hai.

Isi tarah Quran-e-Majeed ke mutaabiq Imam-ul-Ambiya ﷺ ko madina mein maujood munafiqeen ka ilm na tha, magar shia-qaum ka aqida hai ke unke imam shakl dekh kar hi kisi ke munaafiq ya momin hone ka andaaza kar lete the.

Qaraeen-e-kiraam! Mulaahaza farmaae'n ek taraf Allah ka deen hai jo Hazrat Muhammad ﷺ par naazil hua aur doosri taraf shia-qaum ka deen hai. Jo yahoodiyat aur majoosiyat se akhaz kiya gaya hai.

Shia-qaum apne imaamo'n ke fazaael bayan karte waqt Ambiya Ikraam ki tauheen mein bhi kisi qism ka taraddud nahi karti chunache unka mohaddis Kulaeni, Yusuf al-Tamaar se riwayat karta hai, usne kaha:

¹ T: (تَعَيُّن) Taqarrur, tashakhkhush, muaiyyan karna, mehdood karna, makhsoos karna [RKT]

“Ham ek roz Imam Jaafar Saadiq ؑ ke paas baethe hue the ke aap farmane lage: Hamare darmiyan koi jasoos baetha hua hai. Ham ne idhar-udhar nigaah daudaai hame’n koi mashkook shakhs nazar na aaya. Ham ne kaha: Hamare khayaal mein yaha’n koi jasoos nahi hai”.

“(Apni baat ki tardeed par aap ghusse mein aagae) Aur farmaya: Rabb-e-Kaaba ki qasam! Agar main Musa aur Khizar ؑ ke saath maujood hota to main unhe’n bataata ke main un donod se ziyaada ilm rakhta hoo’n. Is liye ke un dono ke paas maazi ka ilm to tha magar wo-o-mustaqbil ke baare mein kuch na jaante the. Jab ke mujhe qiyaamat tak ke tamaam waaqiaat ka ilm hai”. (Usool Kaafi: V1 P261 [Iran])

Ek aur riwayat mein hai, *“Imam Jaafar Saadiq ne farmaya: Jo kuch aasmaano aur zameeno mein hai mujhe sab ashiya ka ilm hai, aur jo kuch jannat aur dozakh mein hai mujhe uska bhi ilm hai. Isi tarah mujhe guzishta waaqiaat aur hone waale waaqiaat ka bhi ilm hai”.* (Usool Kaafi: Baab Imaamo’n Ko Tamaam Waaqiaat Ka Ilm Hai Aur Un Par Koi Cheez Makhfi Nahi: V1 P261)

Shia-qaum jaanti thi ke agar unho’n ne baraah-e-raast ambiya-o-rusul ki auheen ki to ye tehreek awaam mein phael nahi sakegi is liye unho’n ne hubb-e-ahle baet ki aad mein Ambiya Ikram ko tanqees ka nishaana banaya aur khud Imam-ul-Ambiya-o-Mursaleen Hazrat Muhammad ur Rasool Allah ؑ ki tanqees se bhi baaz na rahe. Apne imamo’n ke fazzaael bayan karte waqt unka muqaam-o-martaba Nabi-e-Mohtaram ؑ se bhi badha diya aur is qadr ghuloo se kaam liya ke Ambiya Ikraam aur Aap ؑ ki zaat-e-aqdas unke imaamo’n ke muqaable mein maazAllah heech¹ aur kamtar aane lagi.

Chunache basaaer-ud-darajaat ka musannif aur kulaini ka ustaaz riwayat bayan karta hai: *“Imam Jaafar Saadiq farmaya karte the: Hamare paas ek (1) aesa farishta aata hai, jo Jibraeel aur Mikaeel se bhi bada hai”.* (Basaaer ud Darajaat Iis Saffaar: V5 Baab 7 P252 [Iran])

Yaane Hazrat Muhammad ur Rasool Allah ؑ aur doosre Ambiya

¹ T: (بیج) Kuch bhi nahi, bekaar [RKT]

Ikraam par Hazrat Jibareel ؑ naazil hua karte the magar shia ke imaamo'n par Hazrat Jibraeel ؑ se bhi afzal-o-aala koi aur azeem farishta naazil hota tha.

Hazrat Ali ؑ ke fazaael-o-manaaqib bayan karte hue ek shia-raawi kehta hai: *"Jab aap ko fatah-khybar ke liye bheja gaya to aap kuch der alag ho kar khade rahe, Aap ؑ ke saathiyon ne dekha to unho'n ne kaha ke Hazrat Ali ؑ Allah Ta'ala se ham-kalaam hain"*.

"Waapsi par kisi ne Rasool Allah ؐ se zikr kiya to aap ne farmaya: Haa'n usse pehle bhi Allah Ta'ala Hazrat Ali se ham-kalaam ho chuka hai, yaum-e-Taaif ke mauqa par, Tabuk ke muqaam par aur Hunain ke muqaam par". (Basaaer ud Darajaat lis Saffaar: V8 Baab16 P431 [Iran])

Hazrat Jaafar se riwayat karte hain ke unho'n ne kaha: *"Rasool Allah ؐ ne Taif waalo'n se kaha ke main tumhari taraf ek aese shakhs ko rawaana karunga jo meri maanind hai. Phir aap ne Hazrat Ali ko Taif bheja aur khud Rasool Allah ؐ bhi Allah Ta'ala ke hukm ke mutaabiq Hazrat Ali ke peeche rawana ho gae jab waha'n pohonche to Hazrat Ali pahaad ki choti par khade the. Logo'n ne poocha: Ya Rasool Allah ؐ! Hazrat Ali waha'n kyon khade hain? To Aap ؐ ne farmaya: Hazrat Ali apne Rabb se munajaat kar rahe hain"*. (Basaaer ud Darajaat: V8 Baab16 P433)

Kis qadr muqaam-e-afsos hai ke shia-qaum Hazrat Ali ؑ aur doosri imaamo'n ki fazilat ki aad mein aqida khatm-e-nubuwwat ka inkaar kar rahi hai, kya ye aqida rakhna ke Jibraeel ؑ se bada farishta sarwar-e-kaaenaat ؑ ke baad imaamo'n par naazil hota tha inkaar khatm-e-nubuwwat nahi hai?

Aur ye aqida rakhna ke Allah Ta'ala ba-raah-e-raast Hazrat Ali ؑ se ham-kalaam hota tha ye nubuwat-o-risaalat ki tauheen nahi to kya hai? Magar shia-mazhab ka to hadaf hi yehi hai, unke nazdeek Ambiya Ikraam ka rutba imaamo'n se kamtar hai.

Shia-mazhab nematullah al-Jazaaeri apni kitaab mein likhta hai: *"Jaan leeyiye! Is baat mein koi shak nahi ke Rasool Allah ؐ tamaam ambiya se afzal hain. Haa'n hamare ulama ke darmiyan is baat mein ikhtilaaf*

hai ke kya hamare imam mutlaqan tamaam ambiya se afzal hain ya oolil-azm rasoolo'n ka martaba musaawi¹ hai, lekin aksariyat ka aqida hai aur yehi durust hai ke aimma mutlaqan tamaam Ambiya Ikram se afzal hain, ma-siwaa-e-Muhammad ur Rasool Allah ﷺ ke". (Al Anwaar un Nomaniya-az-Syed Nematullah Jazaer: V1 P20 [Iran])

Jaha'n tak 'maa-siwaa-e-Muhammad ur Rasool Allah ﷺ' ka taalluq hai to ye bhi mahez takallufan kiya gaya hai, warna shia-mazhab ke mutaabiq baara imam maazAllah Rasool-e-Akram ﷺ se bhi afzal-o-aala hain, jaesa ke peeche guzar chuka hai. Neez, Mulla Baaqir Majlisi apni kitab (Bihaar-ul-Anwaar) mein likhta hai: "Rasool Allah ﷺ ne Hazrat Ali se kaha: Aye Ali! Tum kuch aesi fazilato'n ke maalik ho jin se main mehroom hoo'n. Masalan Fatima tumhari biwi hai jabke main is tarah biwi se mehroom hoo'n, isi tarah tumhare do (2) bete Hasan aur Hussain hain jabke main us muqaam-o-martaba waali aulaad se mehroom ho'n. Khadija tumhari saas hai, jabke meri is tarah ki koi saas nahi. Main tumhara susar hoo'n, tumhare susar ki tarah ka mera koi susar bhi nahi. Jaafar tumhara bhai hai. Mera is tarah ka koi bhai nahi. Fatima Hashmiya tumhari waalida hain, jabke meri ma aka muqaam unki misl nahi". (Bihaar-ul-Anwaar: Kitab-ush-Shahaadah: V5 P511 [Iran])

Shia-muarrikh Mufeed Hazrat Huzaifa ki taraf mansoob karte hue likhta hai ke Nabi ﷺ ne unse poocha: "Abhi-abhi jo shakhs mujhe mila tha kya toone use dekha? Hazrat Huzaifa ne kaha ke haa'n Ya Rasool Allah! Aap ﷺ ne farmaya: Ye farishta tha, isse pehle ye kabhi bhi mujh pe naazil nahi hua. Usne Allah Ta'ala se darkhwaast ki ke, Aye Allah! Main Hazrat Ali ko salaam karna chaahata hoo'n. Allah Ta'ala ne uski darkhwaast ko qubool farmaya aur Ali ko salaam karne ki ijaazat dedi chunache wo sirf Ali ko salaam karne aaya tha". (Al Amaali lil Mufeed (al-muajjallid Saalis: P21 [Najaf, Iraq 2nd edition])

Ye hain shia-qaum ki riwayaat jin ke pas-e-parda hubb-e-ali ki aad mein wo Ambiya Ikraam ki tauheen aur Sarwar-e-Kaainaat ﷺ ki tanqees karke yahoodi afkaar-o-nazariyaat ki tarweej karna chaahate aur unhe'n islami shariyat ka hissa bana kar islaam ki haqiqi shakl ko maskh karna

¹ T: (مساوی) (Darje, haalat, ya khusoosiyat waghaira mein) baraabar, yaksaa'n, ham-sar [RKT]

chaahte hain.

Ek aur riwayat mein hai: *“Rasool Allah ﷺ sahaba ki ek jamaat ke saath tashreef farma the ke Ali ؑ bhi saamne se aate hue dikhaai diye to Aap ﷺ ne Ali ؑ ki taraf ishaara karte hue farmaya: Jis ne Aadam ko apni khalqat mein, nooh ko apni hikmat mein aur Ibrahim ko apne hilm¹ mein dekhna ho to wo Ali bin Abi Taalib ko dekh le”*. (Al Amaali lil Mufeed-ul-Majlis as-Saani: P15 [Najaf])

Shia-qaum dar-haqiqat apne imaamo’n ko ba-tadreej uloohiyat ke muqaam par faaez karna chaahti hai, chunache Kulaeni ne apni kitaab ‘Al-Kaafi’ mein unwaan baandha hai: ‘Zameen Imam Ki Milkiyyat Hai’. Is unwaan ke tahat wo Hazrat Jaafar Saadiq ki taraf mansoob ek (1) riwayat zikr karte hue kehta hai ke unho’n ne kaha: *“Duniya-o-aakhirat imam ke qabza-e-ikhtiyaar mein hai jise chaahe aur jo chaahe ataa kar de”*. (Usool Kaafi: V1 P409 [Iran])

Jo Jaafar se hi riwayat karta hai, ke unho’n ne kaha: *“Ham hukumat-e-Ilaahiya ke nighbaan hain. Hamare paas Allah Ta’ala ke uloom aur wahee-e-khuda-wandi ka khazana hai”*. (Usool Kaafi: P192)

Hazrat Baaqir ki taraf mansoob hai ke unho’n ne kaha: *“Ham uloom-e-Ilaahiya ke khaazin² hain, ham wahee-e-khuda-wandi ke tarjumaan hain aur ham aasmaan se neeche aur zameen ke oopar basne waalo’n ke liye waazeh hujjat hai”*. (Al Kaafi Fil Usool: V1 P192)

Shia-qaum ne apne imaamo’n ko maa-fauq-ul-bashar saabit karne aur unhe’n khudaai sifaat se muttasif karne ke liye jhooti hikayaat aur baatil riwayaat ka sahaara liya hai aur aesi-aesi kahawate’n waza’ kee’n hain jinhe’n sun kar shia-qaum ki aql ka maatam karne ko ji chaahta hai. Chunache shia-mohaddis Nematullah al-Jazaaeri waaqia-e-khybar mein Hazrat Ali ؑ ki shujaa-at ka zikr karte hue likhta hai: *“Marhab ke qatl ke baad Jibraeel ؑ bashaarat dene ke liye Rasool Allah ﷺ ki khidmat mein haazir hue. Aap ne us bashaarat ki nisbat dariyaافت*

¹ T: (جلم) Burdbaari, bardaasht, tahammul [RKT]

² T: (خازن) Kisi idaare ka wo ohdadaar jo maali umoor ka zimmedaar ho, khazaanchi [RKT]

farmaya to Jibraeel ne arz ki: Ya Rasool Allah ﷺ! jab Ali ne apni talwaar marhab ko qatl karne ke liye uthaai to Allah Ta'ala ne Israeel-o-Mikaeel ko hukm diya ke Ali ka baazu hawa mein rok lo, taake poori quwwat se na maare'n. Magar Ali ki talwaar ki zarb itni shadeed thi ke uske bawujood wo marhab aur uske ghode ko do (2) tukde karti hui tabaqaat zameen mein pohonch gai, ye soorat-e-haal dekh kar Allah Ta'ala ne mujhe hukm diya ke: Aye Jibraeel! Jaldi zameen ke neeche pohonch aur Ali ki talwaar ko us bael tak na pohonchne de jisne zameen ko apne seengo'n par uthaya hua hai, kahee'n aesa na ho ke zameen zer-o-zabar ho jaae, lihaaza main gaya aur talwaar ko roka. Wo talwaar mere baazu par qaum-e-lut ke shaher se bhaari thi jo ke saat (7) shahar the, jin ko maine saatwe'n zameen se ukhed kar apna baazu par aasmaan ke qareeb tha uthaya aur subh ke waqt tak hukm ka muntazir raha, yaha'n tak ke Allah Ta'ala ne mujhe un shehro'n ke ultaane ka hukm diya. Ali ki talwaar ka boj un saat (7) shehro'n ke boj se bhi ziyaada tha. Risaalat-e-Ma-aab ﷺ ne Jibraeel se dariyaft farmaya ke toone un shehro'n ko uthaate hi kyon na ulat diya?"

"Jibraeel ne arz ki: Ya Rasool Allah ﷺ! Un mein ek (1) boodha kaafir peeth ke bal so raha tha aur uske safed baal aasmaan ki taraf the. Allah Subhanahu ne un safed baalo'n ki hayaa karte hue unhe'n azaab dene ka us waqt tak hukm na diya jab tak ke us boodhe ne karwat na le li. Phir Allah ne mujhe azaab ka hukm diya".

"Usi din jab qila fatah hua aur unki aurate'n aseer hogae'n un mein shah-e-qila ki beti Safiyya bhi thi. Wo Risaalat Ma-aab ﷺ ki khiadmat mein haazir hui uske mu'n par zarb ka nishaan tha. Aanhazrat ﷺ ne uska sabab dariyaft kiya. Wo kehne lagi ke jab Ali qila ki taraf aae to unhe'n use fatah karne mein dushwaari hui, Ali ghussa mein aagae aur qila ke ek (1) burj ko zor se hilaaya to saare qila mein zalzala aagaya aur jitne log oonchi jagah par the, gir pade. Main apne takht par baethi hui thi. Main us par se gir-padi aur mere chehre par zarb lagi".

"Huzoor-e-Akram ﷺ ne farmaya: Aye Safiyya! Jab Ali ghazab mein aaya aur qile ko hilaayat to Ali ke ghazab se Khuda ghazab mein

aaya aur tamaam aasmaano mein zalzala aagaya, yaha'n tak ke farishte dar gae aur apne mu'n ke bal gir gae".

"Raha darra-e-khybar to chalees (40) aadmi mil kar usko raat ke waqt band kiya karte the, jab Ali ؑ qila mein daakhil hue to kasrat-e-zarb se aap ki dhaal paarah-parah ho kar gir padi. Aap ne us darwaaze ko akele hi ukhed liya (jise chalees aadmi mil kar band karte the) aur use bataur-e-dhaal istemaal karne lage. Ameer-ul-Momineen Ali ؑ jung karte rahe aur wo darwaza aap ke saath mein tha, yaha'n tak ke Allah Ta'ala ne aap ko fatah ataa farmadi". (Anwaar un Nomaniya li-Nematullah Jazaeri: V1 P55-56)

Ye hai wo khud-saakhta hikaayat jis mein Hazrat Ali ko khudaai ausaaf se muttasif kiya gaya hai:

يُصَافُّونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَالَتْهُمْ اللَّهُ أَنِّي يُؤَفِّكُونَ. (Surah-at-Tauba: 30)

Ye Log Apne Se Pehle Guzre Hue Kuffaar Ki Si Baate'n Karte Hain. Allah Unhe'n Ghaarat Kare Ye Kahaan Bhatak Rahe Hain.

Khulaasa ye ke shia-deen mein baara (12) imam na sirf tamaam Ambiya Ikraam se afzal hain, balke wo khudaai sifaat ke haamil bhi hain.

Aqida Tehreef-e-Quran

Ahle Sunnat aur Shia ke darmiyan bunyaadi ikhtilaaf ye hai ke Ahle Sunnat ke nazdeek Quran-e-Majeed mukammal kitaab hai. Is mein kisi qism ki koi tabdeeli nahi hui. Na is mein kisi aayat ka izaafa hai aur na hi kami. Sirf yehi nahi balke qiyamat tak Quran-e-Majeed ke kisi ek (1) harf ko bhi tabdeel nahi kiya jaa sakega. Ye muqaddas kitab usi haalat mein hai jis haalat mein Nabi-e-Aakhir-uz-Zama Hazrat Muhammad ﷺ apni ummat ke liye chod kar gae the.

Ba-khilaaf doosri aasmaani kutub aur sahaaef ke, ke unhe'n tabdeeli se mehfooz na rakha jaa saka balke baad mein aane waalo'n ne apni mansha ke mutaabiq un mein tabdeeli kardi jab ke Quran ki nisbat irshad-e-Rabbani hai:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ. (Surah-al-Hijr: 9)

Ham Ne Hi Zikr (Quran-e-Majeed) Ko Naazil Kiya Hai Aur Ham Hi Uski Hifaazat Ke Zimmedaar Hain.

Doosri aayat hai:

إِنَّا عَلَيْنَا جَمْعُهُ وَقُرْآنُهُ فَإِذَا قُرِئَهُ فَاتَّبِعْهُ إِنَّهُ هُوَ الْبَاقِي. (Surah-al-Qiyaama: 17-19)

Quran-e-Majeed Ko Jama Karne Aur Uski Qirat Ki Zimmedaari Hamari Hai. Jab Ham Uski Tilaawat Kare'n (to aye Nabi ﷺ!) Aap Bhi Dohraate Jaa'e'n. Phir Quran-e-Majeed Ki Tafseer Bhi Hamari Zimmedaari Hai.

Neez, irshad hai:

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَبِيدٍ. (Surah Fussilat : 9)

Quran-e-Majeed Aesi Kitaab Hai Jis Par Baatil Asar-andaaz Nahi Ho Sakta Na Saamne Aakar Na Peeche Chup Kar Ye Us Zaat Ka Naazil-karda Hai Jo Daana Aur Taareefo'n Ke Laayaq Hai.

So Ahle Sunnat ka aqida hai ke Quran-e-Majeed mein na taghaiyyur-o-tabaddul kiya gaya hai aur na qiyaamat tak kiya jaa sakta hai, ye har lihaaz se kaamil-o-akmal hai. Us mein kami ya ziyaadati ka koi ehtemaal nahi kyonke agar ye etiqaad rakha jaae ke Quran-e-Kareem bhi pehli aasmaani kutub ki tarah tabdeeli se mehfooz nahi reh saka to shariyat-e-islamiya ka ibtaal¹ laazim aata hai aur tamaam islami aqaaed tashkeek ki nazr ho jaate hain is liye ke agar kisi qurani aayat ki nisbat ye yaqeen na rahe ke wo munazzal-min-Allah² hai to usse koi aqida saabit nahi kiya jaa sakta kyonke aqaaed ke isbaat ke liye kisi yaqeeni amr ka hona zaroori hai. Zunniyaat-o-mohtamalaat³ se imaniyaat ka isbaat mumkin nahi.

Ye to Ahle Sunnat ka aqida hai, jahan tak shia-qaum ka taalluq hai to unke nazdeek Quran-e-Majeed asli shakl mein mehfooz nahi balke unke aqide ke mutaabiq uski bahut si aayaat mein tabdeeli kardi gai hai

¹ T: T: (إِبْطَال) Baatil karna, tardeed karna, butlaan, radd, tark, mauqoof kar dena [RKT]

² T: Allah ki taraf se naazil kiya gaya [RSB]

³ T: Gumaan, andaaze, imkanaat, assumptions, doubts, probabilities, likelihood [RSB]

aur Quran-e-Majeed ka ek (1) bahut bada hissa hazaf¹ kar diya gaya hai. Unke nazdeek maujooda Quran asli Quran nahi.

Ye hai wo bunyaadi aur haqiqi ikhtilaaf jo Ahle Sunnat aur sha balke sahih taabeer ke mutaabiq musulmano aur shia ke darmiyan paay jaata hai. ❶² Is liye agar koi shakhs Quran-e-Majeed mein kami ya ziyaadati

¹ T: (حَذَف) Lafz se kisi harf ya ibaat se kisi lafz ke giraa dene ko hazaf kehte hain [RKT]

² ❶ Shaikh Muhibuddin Khateeb ne apni kitab ‘Al-Khutoot-ul-Areezah’ mein durust kaha hai ke hamare darmiyaan aur shia-aqaaed ke darmiyaan ittihaad ki koi gunjaaish nahi rehne deen-e-islam gai. Kyoune hamara aur unka ittihaad Quran-e-Majeed par ho sakta tha, magar unke nazdeek Quran-e-Majeed bhi asli nahi. Baad-azee’n Shaikh Khateeb ne wo misaale’n zikr ki hain jin se ye saabit hota hai ke shia-mazhab mein maujooda Quran muharraf* aur naaqis hai.

* T: (مُحَرَّف) Jis mein tehreef ki gai ho, altered [RKT]

Ek (1) shia aalim Lutfullah Saafi ne apni kitaab “Ma’ al-Khateeb Fee Khutoot-ul-Areezah”: P48 se P82 tak Shaikh Khateeb ke dalaal ka jawaab dene ki saee ki hai aur kaha hai ke shia tehreef-e-quran ke qaael nahi magar ye mujarrad inkaar hai, jo taqiyya par mabni hai. Lutfullah Saafi apne us mauqif ki koi daleel faraaham karne se aajiz rahe hain.

Awwalan: Shia Aalim Lutfullah Saafi, Shaikh Muhibuddin al-Khateeb ki un nusoos ka inkaar nahi kar saka jin se shia-aqida ‘Tehreef-e-Quran’ ka suboot milta hai, usi tarah Saafi ko Noori Tabarsi ki kitab (Fasl-ul-Khitaab jis mein shi’ee-aqida tehreef-e-quran ki wazaahat ki gai hai) ke inkaar ki bhi jurat nahi ho saki, balke usne Noori Tabarsi ki azmat aur ilmi fazilat ka eteraaf kiya hai.

Saniyan: Khud Saafi ne apni kitaab mein aesi ibaarate’n zikr ki hain jin se aqida tehreef-e-quran ka isbaat hota hai.

Saalis: Aakhir mein ye shia aalim apne jurm pe parda daalne ke liye ye kehne par majboor hua hai ke is tarah ke masaael ko zer-e-bahes laana munaasib nahi kyoune usse ghaer-mazaahib ko ye kehna ka mauqa milta hai ke Quran-e-Majeed bhi baqiyya kutub ki taraf muharraf kitaab hai aur ye Quran-e-Majeed ka asal aur mehfooz-min-Allah hona musulmano ke nazdeek ittifaqi masla nahi.

(Ghalat! Musalmano mein Quran-e-Majeed ka mukammal aur mehfooz-min-Allah hona ittifaqi masla hai albatto usse ikhtilaaf karne waalo’n ki wohi haesiyat hai jo yahood-o-nasaara ki hai unki islam se koi waasta nahi)

Raabiyan: Saafi apne ‘maasoom’ imaamo’n se ek riwayat bhi aesi nahi laa saka jisse us aqide ki tardeed hoti ho jab ke Shaikh Muhibuddin ne do (2) aesi riwayaat zikr ki hain jin se us shia-aqide ki wazaahat hoti hai. Ham is baat mein bahut si aesi shia riwayaat zikr karenge jin se saabit hota hai ke shia-mazhab ke mutaabiq Quran-e-Majeed mein tehreef-o-tabdeeli ho chuki hai aur ye asli Quran nahi hai aur jo shia ruswaai se bachne ki khaatir is aqide se inkaar karta hai uska inkaar taqiyya aur musulmano ko dhoka dene par mabni hai (warna ye kehna ke shia-mazhab to barhaq hai magar

ka aqida rakhe to wo daaera-e-islam se khaarj ho jaata hai. Quran-e-Majeed ka inkaar dar-haqiqat Allah aur uske Rasool ﷺ ka inkaar hai. To shia us masle mein na sirf ye ke Ahle Sunnat ke mukhaalif hain balke dar-haqiqat wo Quran-o-Hadees aur aql-o-mushaahada ki mukhaalifat kar rahe hain aur haq ko chod kar baatil ka daaman thaame hue hain.

Ab wo nusoos mulaahaza farmaae'n jo is shia-aqida ki wazaahat karti hain. Kulaeni ke jiska shiyyo'n ke nazdeek wohi muqaam-o-martaba hai jo musulmano ke nazdeek Imam Bukhari رحمه الله ka hai. Wo apni kitab 'Al-Kaafi Fil-Usool' mein Hazrat Jaafar Saadiq ki taraf mansoob karte hue likhta hai ke unho'n ne kaha: *"Wo Quran jo Hazrat Jibraeel عليه السلام Hazrat Muhammad ﷺ pe le kar naazil hue the uski 17,000 aayaat thee'n"*. (Usool Kaafi: Kitab Fazl-ul-Quran Baab un Nawaadir: V2 P634)

Jabke maujooda Quran-e-Majeed ki aayaat 6000 se kuch oopar hain jis tarah ke khud shia-mufassir Abul Ali at-Tabarasi ne apni tafseer mein is baat ka you'n iqraar kiya hai: *"Quran ki aayaat ki taadaad 6236 hai"*. (Majma'-al-Bayaan lit Tabarsi: V10 P406 [Tehran])

Iska matlab ye hua ke shia-qaum ke nazdeek Quran-e-Majeed ka ek-tihaai 1/3 to hamare paas maujood hai, jabke do-tihaai 2/3 Quran zaaya ho chuka hai. Ek (1) aur Shi'ee riwayat se bhi is nazariye ki tasdeeq hoti hai. Usool-e-Kaafi mein Abu Baseer se marwi hai, wo kehta hai ke: *"Main Jaafar Saadiq عليه السلام ke paas gaya. Maine kaha: Aap par qurban jaau'n main aap se ek (1) masla dariyaaft karna chahta hoo'n imam ne farmaya: Yaha'n koi hai to nahi jo meri baat sune?"*.

"Raawi kehta hai ke Imam Jaafar Saadiq ne wo parda utha kar dekha jo unke aur doosre ghar ke darmiyaan tha, phir farmaya: Jo tumhare dil mein hai bila-jhijhak poocho".

Quran ki tehreef ka aqida durust nahi, ye bilkul aese hi hai jaese koi kahe ke isaiyat to saccha deen hai, magar Hazrat Isa عليه السلام ke saleeb* par latkaae jaane ka aqida durust nahi. To jis tarah saleeb pe latkaya jaana isaiyat ka bunyaadi aqida hai is tarah Quran-e-Majeed ka muharraf-o-tabdeel-shuda hona shi'eeyyat ka bunyaadi aqida hai)

* T: (صليب) Sooli ki shakl par bani hui lakdi waghaira jo isaai apne galey mein daalte aur imaat par nasb karte hain, cross [RKT]

“Maine arz ki: Main aap par qurbaan jaau’n, aap ke shia aapas mein guftagu karte hain ke Rasool Allah ﷺ ne Hazrat Ali ko ek (1) darwaze ki taaleem deen-e-islam, ke jisse hazaar darwaaze aap par khulte the? Imam ne farmaya: Rasool Allah ﷺ ne Hazrat Ali ko 1000 darwaaze ki taaleem deen-e-islam jin mein se har ek se 2000 darwaaze aap par khulte the. Maine kaha: Allah ki qasam! Bahut bada ilm hai”.

“Imam Saahab ne ek (1) lamha ke liye haath se zameen ko kureda, phir farmaya: Beshak ye ilm hai aur wo is qadr nahi jitna toone khayaal kiya. Phir aap ne farmaya: Hamare paas Jaamia hai aur mukhalifeen ko kya ilm ke Jaamia kya ilm hai. Maine arz kiya: Main aap par qurbaan jaau’n: Jaamia kya hai?”.

“Aap ne farmaya: Wo ek sahifa¹ hai jiski lambaai 70 haath hai. Wo Hazrat Ali ؑ ka likha hua hai. Is Jaame mein har halaal-o-haraam ki wazaahat kardi gai hai. Us mein har wo cheez hai jiski logo’n ko zaroorat hoti hai, hatta ke kharaash-e-badan ki diyyat bhi us mein hai. Phir aap ne apna haath mujh pe maara aur farmaya: Kya tu mujhe ijaazat deta hai?”

“Maine arz kiya: Main aap par qurbaan ho jaau’n. Main to aap ke liye hoo’n, aap kare’n jo chahe’n. Phir Imam ne apne haath se mujhe tatola aur farmaya: Yaha’n tak ke uski diyyat goya aap ghazabnaak hain. Maine arz kiya: Allah ki qasam! Ye ilm hai. To aap ne farmaya: Beshak ye ilm hai aur us qadr nahi jitna toona khayaal kiya. Phir ek lamha ke liye khamosh rahe aur farmaya: Hamare paas Jafr hai aur mukhalifeen ko kya maaloom Jafr kya hai. Jafr ek chamde ka sandooq hai jis mein nabiyyo’n aur wasiyyo’n aur bani israil ke ulama ka ilm hai”.

“Phir farmaya: Hamare paas Mushaf-e-Fatima ؑ hai aur mukhalifeen ko kya khabar ke Musaf-e-Fatima kya hai? Farmaya: Wo ek mushaf hai jis mein tumhare us Quran ki misl teen-guna (3) hai. Allah ki qasam! Us mein tumhare Quran ka ek harf bhi nahi”. (Usool Kaafi Kitab-ul-Juma Baab Zikr us Sahiha wal Jamaa wa Mushaf Fatima: V1 P239-240 [Tehran])

¹ T: (صَحِيفَةً) Ilhaami kitaab jo Allah Ta’ala ki taraf se kisi Rasool par utaari gai ho [RKT]

Qata-nazr baaqi khurafaat aur laayaani umoor ke, is riwayat mein ye saraahat ki gai hai ke Quran-e-Majeed ka teen-chauthaai $\frac{3}{4}$ hissa ghayab kar diya gaya hai. Maujooda Quran asli Quran ka sirf ek-chauthaai $\frac{1}{4}$ hai. Baaqi teen (3) hisse maazAllah Sahaba Ikraam ﷺ ne Quran-e-Majeed se hazaf kar diye hain. In do (2) riwayaat ke baad kisi ke liye ye gunjaish nahi rehti ke wo kahe ke shia-qaum Quran-e-Majeed ko mukammal kitaab maanti hai aur agar koi shia apne mazhab ko barhaq bhi samajhta hai aur ye bhi kehta hai ke wo tehreef-e-Quran ka qaael nahi to wo yaqinan taqiyya kar raha aur musalmano ko dhoka de raha hai. Kyouneke ye dono riwayaat shiyyo'n ki us hadees ki kitaab mein darj hain jiske mutaalliq unka aqida hai ke ye kitab unke barahwe'n mazoomah ghayab imam par pesh ki gai thi, aur us imam ne us kitab ki tasdeeq kit hi aur shiyyo'n ke liye kaafi-o-mukammal kitab qaraar diya tha.

Us kitab ke musannif ka naam Muhammad bin Yaqoof Kulaeni hai. Uske mutaalliq shiyyo'n ka kehna hai ke uske un safeero'n ke saath rawaabit the jo shia-awaam aur ghaar mein chupe hue barahwe'n imam ke darmiyaan waaste ka kaam dete the.

Kitab ka naam "Al-Kaafi" hai, to wo kitab jo unke afsaanwi imam ki musaddaqa¹ ho us kitab ki riwayaat hi shia-mazhab ke us aqide ki wazaahat ke liye kaafi hain. Ahle Insaaf ghaur kare'n aur batlaae'n ke mujrim kaun hai? Jurm ka irtikaab² karne waala! Ye irtikaab-e-jurm³ ki nishandahi karne waala!

Ham to sirf musalmano ko aagaah karte hain ke wo aese mazhab ko ikhtiyaar na kare'n jis mazhab mein Quran-e-Majeed ek (1) tabdeel-shuda kitaab ho. Aur jis mazhab ke nazdeek asal Quran duniya mein hi maujood na ho, balke wo ghaar mein chupe hue barahwe'n imam ke paas ho. (Tafseel aage aaegi)

Mujrim ham nahi ke ham to sirf jaraaem ki nishandahi karte hain,

¹ T: (مُصَدِّقَهُ) Tasdeeq kiya hua, tasdeeq-shuda [RKT]

² T: Amal karna, gunah karna [FL]

³ T: Gunaah/naafarmaani karne [RSB]

taake ummat-e-islamiya ko un jaraaem se mehfooz rakha jaa sake.

Mujrim wo hain jo shia-sunni ittihaad ka naam le kar ye dekhte hue bhi ke jaraaem ka irtikaab ho raha hai, usse chashm-poshi¹ karte aur ummat-e-islamiya ki gumraahi ka baais bante hain. Tehreef-e-Quran par dalaalat karne waali riwayaat ek ya do (1 ya 2) nahi, balke 1000 ki taadaad mein hain, jo shia-qaum ki tafseer, hadees, aur fiqa-o-taareekh ki kutub mein phaeli hui hain.

Shia-mohaddis Saffaar (jo ke Kulaeni ka ustad hai) ki Kitab Basaaer-ud-Darajaat mein Hazrat Baaqir se riwayat hai: *“Rasool Allah ﷺ ne mina mein Sahaba se mukhatib ho kar farmay atha ke: Aye logo! Main tumhare paas teen (3) cheeze’n chod kar jaa raha hoo’n ① Quran-e-Majeed ② Ahle Baet ③ Kaaba”*.

Ye Allah Ta'ala ki taraf se muqaddas sha-aaer hain tum unki hifaaizat karna. Hazrat Baaqir farmate hain: *“Magar afsos! Unho’n ne Quran-e-Majeed mein tabdeeli kardi. Kaaba ko munhadim kar diya aur ahle baet ko qatl kar daala”*. (Basaaer ud Darajaat Iis Saffaar: P433-434 [Iran])

Isse bhi ziyaada wazaahat ke saath Kulaeni apni “al-Kaafi” mein riwayat karta hai: *“Hazrat Abul Hasan Musa ﷺ ne Ali bin Suwaid ko khat likha jis mein use naseehat karte hue kaha: Jo shia nahi uske deen se mohabbat na rakh, kyonke wo khaain hain. Unho’n ne Allah aur uske Rasool se khiyaanat ki hai aur kya tujhe maaloom hai ke unho’n ne amaanato’n mein khiyaanat kaese ki?”*

ائتمنوا على كتاب الله فحرفوه و بدلوا. (Al Kaafi: V8 P125 [Tehran], P61 [India])

Unhe’n Quran-e-Majeed amaanatan supurd kiya gaya unho’n ne us mein tehreef kardi aur use bada daala.

Kulaeni hi ki riwayat hai: *“Abu Baseer kehte hain: Maine Hazrat Jaafar Saadiq ﷺ ke saamne ye aayat tilaawat ki ‘هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ’ ‘Ye Allah Ki Kitaab Hai Tumhare Khilaaf Theek Kehti (gawaahi Deti) Hai’. Imam ﷺ ne farmaya: Kitab kaese bol sakti hai? Ye asal mein segha-*

¹ T: (چشم پوشی) Aankh churaana, dur-guzri, dekh kar taal jaana [RKT]

majhool ke saath hai, 'يَنْطِقُ' yaane usi se theek-theek kehelwaaya jaata hai. Maine arz kiya: Main aap par qurban jaau'n ham to use 'يَنْطِقُ' padhte hain. Aap ne farmaya: Jibraeel-e-Ameen ne to Rasool-e-Khuda par isi tarah naazil kiya tha, magar ye un muqamaat mein se hai jin mein tehreef kardi gai hai". (Kitab-ur-Raudha-Minal-Kaafi: V8 P50 [Tehran], P25 [India])

Shia aalim Ibne Babwiya Qummi jise shia-qaum *Sadooq* ke laqab se mausoom karti hai apni kitab 'Al-Khisaal' mein Rasool Allah ﷺ ki taraf jhoot mansoob karte hue likhta hai: "*Qiyamat ke din Quran-e-Majeed, Masjid aur Itrat (ahle baet) Allah ke huzoor apni shikayat le kar aaenge. Quran kahega: Aye Allah! Inho'n ne mujhe badal daala aur mere tukde kar diye*". (Kitab-ul-Khisaal la Ibne Baabwiya-al-Qummi: P175 [Iran])

Shia-mufassir Al-Kaashi jiska shumaar unke bade mufasssireen mein hota hai (apni tafseer mein Hazrat Baaqir ki taraf mansoob karte hue likhta hai: "*Agar Quran-e-Majeed mein kami aur ziyaadati na hui hoti to hamare huqooq kisi se makhfi na rehte. Aur jab hamara qaaem (barahwa'n imam) numudaar ho kar koi kalaam karta to quran uski tasdeeq karta*". (Tafseer us Saafi lil Mohsin-al-Kaashi:-al-Muqaddama-as-Saadisa: P25 [Iran])

Yaane, choonke Quran-e-Majeed mein kami-beshi kardi gai hai aur un aayaat ko nikaal diya gaya hai jin mein hamare huqooq aur fazaael-o-manaaqib ka bayaan tha aur barahwe'n imam ke ghayab hone aur uske numudaar hone ka zikr tha, lihaaza awaam hamare huqooq se na-waaqif hain aur Quran-e-Majeed mein aakhri (afsaanwi) imam ka zikr bhi nahi hai. Ba-soorat-e-deegar Quran-e-Majeed agar apni asli haalat mein hota to un tamaam ashiya ka zikr Quran-e-Majeed mein hota.

Quran-e-Majeed Mein Tabdeeli Kisne Ki?

Shia-qaum ke nazdeek Quran-e-Majeed mein Hazrat Abu Bakr ؓ-o-Umar ؓ ne maazAllah apne mazmoom maqaasid ki takmeel aur apne iqtidaar¹ ko dawaam¹ bakhshne ke liye deegar Sahaba Ikraam ؓ ke

¹ T: (اِقْتِدَار) Ikhtiyaar, qudrat, taqat, ghalba, authority, power, ability [RKT]

saath saazish karke asli Quran-e-Majeed ko ghayab karwa diya aur uski jagah apni marzi ka ek Quran taaleef karwaya, jis mein se wo tamaam aayaat nikaal di gae'n jin mein unke uyoob-o-mataain aur ahle baet ke manaaqib-o-fazaael ka zikr tha.

Chunache shia-mohaddis Tabrasi apni kitaab 'Al Ehtijaa'j' mein jo tamaam shia ke nazdeek motamad² hai, Sahaba Ikraam رضي الله عنه ke khilaaf apne bughz-o-hiqd ka izhaar karte hue likhta hai: *"Rasool Allah ﷺ ki wafaat ke fauran baad Hazrat Ali ne Quran-e-Majeed jama karke use muhajireen-o-ansaar par pesh kiya. Kyounke Rasool Allah ﷺ ne aap ko uski wasiyyat farmai thi. Jab Abu Bakr ne Hazrat Ali ka jama-karda Quran-e-Majeed khol kar dekha to pehle safhe par hi un logo'n (muhajireen-o-ansaar) ke uyoob-o-naqaais³ par mabni aayaat darj thee'n. Un aayaat ko dekh kar Umar bin Khattab uchal pada aur Ali عليه السلام se kehe laga: Ali! Ise waapas le jao, hame'n iski koi zaroorat nahi. Chunache Ali عليه السلام ne Quran-e-Majeed pakda aur waapas ghar tashreef le gae. Phir Zaid bin Saabit ko talab kiya gaya jo ke Quran ka qaari tha."*

"Umar ne usse kaha: Ali, hamare paas ek (1) Quran lekar aae the jis jin mein muhajireen-o-ansaar ki buraiyo'n aur naqaas-o-uyoob ka zikr tha. Hamara khayaal hai ke ham ek aesa Quran tarteeb de'n jis mein ye saari aayaat hazaf kar de'n. Zaid bin Saabit kehne laga: Mujhe us mein koi eteraaz nahi, lekin agar Ali ne apna jama-karda (asli) Quran awaam par zaahir kar diya to kya hamari mehnat akaarat nahi chali jaaegi? Umar kehne laga: Phir kya soorat honi chaahiye? Zaid ne kaha: Aap ziyaada jaante hain".

"Umar kehne laga: Mere khayaal mein Ali ko qatl kiye baghaer koi chaara nahi. Chunache Umar ne Khalid bin Waleed ke zariye Ali عليه السلام ko qatl karwane ki saazish taiyyaar ki, magar us mein nakaami hui. Phir jab Umar ne khilaafat sambhaali to Ali عليه السلام se mutaalaba kiya gaya ke wo apna jama-karda Quran unke supurd kar de'n. Usse unki gharz ye

¹ T: (دَوَام) Hameshgi, paaedaari, istehkaam, saabit-qadmi [RKT]

² T: (مُعْتَمَد) Etebaar kiya gaya, jis par logon ko etemaad ho, bharosa kiya hua, qaabil-e-etebaar [RKT]

³ T: (عُيُوب وَنَقَائِص) Bohot saari buraiyaa'n aur khot [RSB]

thi ke wo us mein bhi tabdeeli kar de'n. Chunache Umar kehne laga: Aye Abul Hasan! (Hazrat Ali ؑ ki kunyat) Jo Quran tum Abu Bakr ke paas lekar aae the wo hamare paas bhi le aao taake ham sab us par ittifaaq kar le'n".

"Ali ؑ farmae lage: Naa-mumkin! Naa-mumkin! Ab koi sabeel baaqi nahi rahi. Main to Abu Bakr ke paas wo Quran sirf is liye le kar aaya tha ke tum par hujjat qaaem ho sake aur qiyaamat ke din tum ye na keh sako 'إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ' ke hame'n iski khabar na thi warnaham us par imaan le aate. Mere jama-karda Quran ko sirf aimma hi haath laga sakenge jo meri nasl mein se honge".

"Umar kehne laga: 'هل وقت لإظهاره معلوم؟' Wo Quran kab zaahir hoga? Ali ؑ ne farmaya: 'إذا قام القائم من ولدي' 'Jab qaaem (barahwa'n imam) ghaar se baahar niklega' wo Quran usi ke paas hoga aur wo logo'n ko us par amal karne ki targheeb dega". (Al-Ehtijaj lit Tabarsi: P225-228 [Iran, 1302h])

Is ibaat ka khulaasa ye hai ke asli Quran Hazrat Ali ؑ ne hi jama kiya tha. Choonke us quran mein muhajireen-o-ansaar ki buraiyaa'n bayan ki gai thee'n. Lihaaza Abu Bakr-o-Umar ؓ ne use mustarad kar diya tha. Baad-azee'n Shaikhain (Abu Bakr-o-Umar ؓ) ne Zaid bin Saabit ke zariye ek (1) naya Quran taaleef karwaya jis mein bahut si aayaat ko hazaf kar diya gaya.

Asli Quran ke zaahir kiye jaane ke khauf se Abu Bakr-o-Umar ؓ ne Hazrat Khalid bin Waleed ؓ ke haatho'n Hazrat Ali ؑ ko qatl karne ka mansooba banaya. Hazrat Ali ؑ ne wo Quran seghe-e-ikhfa¹ mein rakha aur dobara talab karne par bhi logo'n ko na dikhaya. 'وما إلى ذلك من' 'الخرافات' kaha'n hain insaaf-pasand? Kaha'n hain adl karne waale? Kaha'n hain haq-o-sadaaqat ki baat karne waale?

Agar maazAllah Abu Bakr-o-Umar ؓ par is qism ke ilzamaat aaed kiye

¹ T: (صِبْغَةُ اخْفَاءِ) Chupe hue/poshida andaaz mein [RSB]

jaae'n to baaqi kaun hai jiski diyaanat¹ ki gawaahi di jaa sake? Aur kaun hai jise Quran ka muhaafiz qaraar diya jaa sake? Aur kaun hai jise islam ka batal-e-jaleel² kaha jaa sake?

Agar Abu Bakr-o-Umar رضي الله عنهما ke mutaalliq hi ye raae qaaem karli jaae ke unho'n ne Quran-e-Majeed mein tabdeeli ki aur kai aayaat ko Quran-e-Majeed se nikaal diya to baaqi Sahaba Ikraam رضي الله عنهم ke khilaaf kya kuch nahi kaha jaa sakta. Is waazeh nas aur Abu Bakr-o-Umar رضي الله عنهما ke khilaaf us neech aur yahoodi zehniyat ke izhaar ke baad 'raushan-khayaal' tabqe ka kya mauqif hai?

Kya ab bhi wo shia-qaum ke saath ittihaad-o-ittifaaq ki talqeen karenge aur kya ab bhi wo 'shia-sunni bhai-bhai' waala makr-o-fareb par-mabni naara laga kar shia-qaum ko Sahaba Ikraam رضي الله عنهم ke khilaaf taan-o-tashnee aur dardeedah-dahani³ ki ijaazat denge, kya koi musulman Hazrat Umar رضي الله عنه aur deegar Sahaba Ikraam رضي الله عنهم ke khilaaf is harza-saraai karne waale se ittihaad-o-ittifaaq ka tasawwur kar sakta hai? Kya koi musulman un hastiyo'n ke khilaaf zeher ugalne ki ijaazat de sakta hai, jinho'n ne islam ka parcham lehraya, Allah ke raaste mein jihaad kiya aur elaa-e-kalimattul-haq⁴ ki khaatir apni jaano ka nazraana pesh kiya?

Kya Ahle Sunnat mein se koi shakhs Hazrat Ali رضي الله عنه aur aap ki aulaad ke mutaalliq is qism ki gustaakhi ka soch sakta hai? So 'wahdat-e-islami' aur 'ittihaad-e-ummat' ke naaor'n ka kya maqsad hai? Kya is qism ke shiaar ko buland karne waalo'n ka yehi matma'-nazr⁵ hai ke ham apne aqaaed se dast-bardaar ho jaae'n, apne islam ki behurmati par apni aankhe'n band kar le'n aur apne 'shia bhaiyo'n' ko dareedah-dahani karne, zeher ugalne aur ittihaad-e-ummat ke naam par Hazrat Umar رضي الله عنه ki naamoos⁶ pe cheente udaane ki khuli chutti de de'n? Kya itti haad-e-ummat ke dars ka yehi mafhoom hai ke ham to unki izzat kare'n aur

¹ T: (ديانت) Deendaari, taqwa, imaan, amaanatdaari [RKT]

² T: (بطل جليل) Azim-ush-shaan hero, great hero [RKT]

³ T: (ذريده دہنی) Bad-zabaani, gustaakhi, bad-kalaami [RKT]

⁴ T: Allah ke kalma ko buland karna [RSB]

⁵ T: (مطمع نظر) Aankhon aur mein chupi hui aarzu, dili-tamanna, poshida maqsad [RSB]

⁶ T: (ناموس) Aabru, izzat, qadr, sharm [RKT]

wo hamare islam ko galiyaa'n de'n? Ham unka ehteraam kare'n aur wo hamari tehqeer kare'n? Ham unhe'n apna bhai kahe'n aur wo hamare akaabir ki tauheen kare'n?

Hame'n ittihaad-o-ittifaaq ki aesi tehdi تلك اذن قسمة ضيزى.
taqseem ki koi zaroorat nahi hai.

Tehreef-e-Quran ke mutaalliq shia-mohaddis Kulaeni apni kitab Al-Kaafi mein Ahmad bin Abi Nasr se riwayat karta hai: *"Hazrat Abul Hasan Riza (عليه السلام) (aathwe'n imam) ne mujhe asli mushaf (Quran) diya aur hidaayat ki ke main use khol kar na dekhu'n. Magar jab maine use khola to meri nazr Surah 'لم يكن الذين كفروا' ¹ par padi, mujhe us Surah mein 70 ke qareeb aese naam nazar aae jin ka taalluq quraish se tha. Maine Quran-e-Majeed band kar diya. Thodi der baad Hazrat Riza (عليه السلام) ne mujhe paeghaam bheja ke wo mushaf waapas kar do".* (Al-Kaafi Fil Usool Kitab Fazl-ul-Quran: V2 P631 [Iran], P62 [India])

Yaane, agarche shia ke Imam Abul Hasan Riza ne us shakhs ko wo mushaf kholne se mana kiya tha, magar usne unke hukm ki parwaah na karte hue use khol kar dekh liya. Aur use kuffaar ki fehrist mein 70 aese naam nazar aae jo ke maujooda Quran-e-Majeed mein nahi hain aur zaahir hai ke (baqaaul-e-shia) Khulafa-e-Raashideen (رضي الله عنهم) ne un naamo'n ko saaqit² kar diya, kyonke maazAllah unke naam bhi us fehrist mein shaamil the.

Kamaluddin Maetham-al-Bahrani, Nahj-al-Balagha ki Sharah mein Hazrat Usman bin Affan (رضي الله عنه) par shia ke mataain (مطاعين) (ilzamaat) bayan karte hue likhta hai: *"Usman ka ek jurm ye bhi tha ke usne logo'n ko Zaid bin Saabit ki qirat par jama kiya aur baqiya nuskho'n ko jala diya. Isi tarah Usman bin Affan ne bahut si aesi aayaat khatam kardee'n jo bila-shak-o-shubha Quran-e-Majeed ka hissa thee'n".* (Sharah Nahj-ul-Balaagha-az-Maiham-al-Bahrani: V2 P115 [Tehran])

Ek (1) aur shia mohaddis Nematullah al-Jazaairi apni mashoor kitab: 'Anwaar-un-Nomaaniyya' mein kehta hai:

¹ T: Surah-al-Baiyyinah ki aayat 1 [RSB]

² T: (ساقط) Radd kiya hua, mauqoof, mustarad, zaael [RKT]

قد استفاض في الأخبار أن القرآن كما انزل لم يولفه إلا أمير المؤمنين . (Al Anwaar un Nomaniya Fee

Bayaan Maarifah tul Insha wal Insaniya-az-Nematullah-al-Jazaeri: V2 P360 [Iran])

Bahut saari aesi (shia) ahadees hain jin mein waarid hua hai ke Quran ko asli shakl mein yaane jis tarah Allah Ta'ala ki taraf se naazil hua, Hazrat Ali ke siwa kisi ne jama nahi kiya.

“استفاض’ ka mafhoom hai ke tehreef-e-Quran par dalaalat karne waali ahadees itni ziyaada hain ke wo hadd-e-tawaatur se zara si hi kam hain. Kulaeni wazaahat karte hue Jabir Jofi se riwayat karta hai, usne kaha: Maine Imam Baaqir عليه السلام ko kehte suna hai ke agar koi shakhs ye daawa kare ke usne Allah Ta'ala ki taraf se naazil-karda mukammal Quran jama kiya hai to wo kazzaab hai”.

ما جمعه و حفظه كما انزل الاعلى بن ابي طالب والائمة بعده. (Usool-e-Kaafi: V1 P228 [Tehran])

“Mukammal Quran Hazrat Ali aur doosre imaamo’n ke siwa kisi ne jama aur hifz nahi kiya”. (Usool Kaafi Kitab-ul-Hujjah: V1 P228 [Tehran])

Goya shia-deen ke mutaabiq agar koi shakhs ye daawa kare ke Siddiq-o-Farooq aur Zun-nuraen عليه السلام ka jama-karda Quran mukammal hai, to wo kazzaab hai. Isi tarah agar koi shakhs ye kahe ke wo saare Quran ka hafiz hai to wo bhi jhoota hai. Isi bina par shia-qaum na sirf ye ke Quran-e-Majeed hifz nahi karti balke huffaaz-e-quran ko hiqaarat ki nigaah se dekhti hai.

Asli Quran Kiske Paas Hai?

Ab sawaal paeda hota hai ke agar maujooda Quran-e-Majeed naaqis aur na-mukammal hai to aakhir Allah Ta'ala ki taraf se naazil-karda asli aur mukammal quran jise Hazrat Ali عليه السلام ne mudawwan¹ kiya wo kahan hai?

Iska jawaab dete hue Kulaeni apni kitab mein likhta hai: “Saalim bin Salama se riwayat hai ke ek (1) aadmi ne Imam Jaafar Saadiq عليه السلام ki maujoodgi mein kuch aesi aayaat tilawat kee’n jo maujooda Quran mein na thee’n to aap farmane lage: ‘اقرأ كما يقرأ الناس حتى يقوم القائم’ ‘Jis tarah

¹ T: (مُدَوَّن) Murattab (ek kitaab), tadween ki hui kitaab, compiled [RKT]

aam log Quran padhte hain tum bhi usi tarah padha karo ta-waqtiya qaaem (yaane ghaar mein chupe hue barahwe'n afsaanwi imam) zaahir ho jaae'n, jab unka zuhoor hoga to wo Ali ؑ ka likha hua Quran nikaalenge'."

"Phir aap ne farmaya: Ali ؑ jab apne Quran ki tadween se faarigh hue to wo Abu Bakr-o-Umar waghaera ke paas aae aur farmaya: 'هذا كتاب الله عز وجل كما أنزله الله على محمد صلى الله عليه وآله وقد جمعته من اللوحين' Yaane 'Ye Allah ki kitaab hai, Apni asal shakl mein jis tarah ke Allah Ta'ala ne Hazrat Muhammad ﷺ par naazil farmaai, maine use takhtiyo'n se naql karke mudawwan kiya hai'. Ali ؑ ki ye baat sun kar Abu Bakr-o-Umar aur unke saathi kehne lage: Hamare paas apna Quran maujood hai, hame'n tumhare Quran ki zaroorat nahi, jis par Ali ؑ ne farmaya: Tum aaj ke baad us Quran ko na dekh sakoge, meri faqat itni zimmedaari thi ke tumhe'n aakar khabar doo'n ke maine mukammal Quran jama kar liya hai". (Usool Kaafi: V2 P633 [Iran])

Isi bina par shia-qaum ka ye aqida hai ke asli Quran us imam ke paas maujood hai jo ghar mein chup gaya tha aur abhi tak wahee'n chupa hua hai. Chunache mashoor shia-musannif Ahmad bin Abi Taalib Tabarsi (d 855h) apni kitab 'Al Ehtijaa'j Ala Ahlil Lajaa'j' ke jiske mutaalli'q musannif kitab ke muqaddama mein likhta hai: *"Ham ne apni tasneef mein sirf ahadees ke matn¹ par hi iktifa² karenge aur ham sanad bayan nahi karenge. Kyounke is tasneef mein maujood tamaam riwayaat bil-ittifaaq sahih aql ke mutaabiq ya mukhalifeen-o-muwafiqeen ke yahaa'n mashoor-o-mutadaawal³ hain"*. (Al Ehtijaa'j lit Tabarsi: Muqaddama: V1 P4)

Apni us kitab mein Tabarsi zikr karta hai: *"Jab Imam Mahdi zaahir honge unke paas Rasool Allah ﷺ ka aslahe aur Aap ﷺ ki talwaar zulfikaar hogi (na-maaloom unke Imam Mahdi mizaeelo'n aur bamo'n ke daur mein us aslahe se kya kaam lenge?) Aur unke paas ek register hoga jis mein qiyaamat tak ke shiyyo'n ke naam darj honge. Isi tarah*

¹ T: (مَتْن) Kisi kitaab, mazmoon ya dastawez wagahira ki asal ibaarat [RKT]

² T: (اِكْتِفَا) Kifaayat, qanaa-at, kaafi [RKT]

³ T: (مُتَدَاوِل) Raaej, murawwaj, aam, dast-ba-dast pohoncha hua, prevailing [RKT]

Imam Mahdi ke paas ‘Al-Jaamia’ bhi hoga jo ke ek register hai jiski lambaai 70 haath hai us mein insaani zaroorat ki har cheez ka zikr hai. Neez, unke paas ‘Jafr-e-Akbar’ bhi hoga. Jo ke chamde ka ek (1) bartan hai jis mein tamaam uloom bhar hue hain hatta ke kharaash ki diyyat aur taziyaaniyo’n ka bhi us mein zikr maujood hai. Neez unke paas mushaf-e-Fatima, yaane Hazrat Fatima ؑ waala Quran bhi hoga”. (Al Ehtijaaj lit Tabarsi: P223 [Iran 1302h]) Ba-hawaala Tohfa Shia: V1 P46)

Al-Kaafi mein Kulaeni riwayat karta hai: *“Kisi ne Imam Abul Hasan Riza ؑ shia ke aathwe’n imam se dariyaft kiya ke ham aesi aayaat sunte hain jo un aayaat ki tarah nahi hotee’n jo hamare paas hain aur aap ke waasta se pohonchi hain, to kya ham un (yaane muharraf aayaat) ki tilaawat se gunahgaar to nahi honge”*

“Imam ؑ ne farmya: Nahi tum un aayaat ko usi tarah padho (jis tarah aam log padhte hain) ‘فيجيئكم من يعلمكم’ ‘Tumhe’n sikhlaane waala anqareeb aaga’.”. (Usool Kaafi: V2 P619 [Tehran], P664 [India])

Nematullah al-Hussaini al-Jazaeri jo ke mashoor shia-mufasssir Tafseer-e-Saafi ‘تفسير صافي’ ke musannif Mohsin al-Kaashi ka shagird hai, apni kitab ‘الانوار النعمانية في بيان معرفة النشأة الانسانية’ - ‘Anwaar un Nomaaniya Fee Bayaan Maarifa-tun-Nishaat-al-Insaaniyya’ ke jis ke mutaalliq muqaddame mein likha hai: *“Ham ne apni us tasneef mein bil-iltizaam¹ sirf riwayaat zikr ki hain jo aimma-e-maasumeen se riwayat-karda hain. Aur jin ki sehat mein koi shak nahi, taareekhii riwayaat choonke mustanad hoti hain is liye ham ne unke zikr se ijtinaab kiya hai”.* (Al Anwaar un Nomaniya lil Jazaeri Muqaddama (hawaala pehle guzar chuka hai))

Ye shia-mohaddis apni us kitab mein likhta hai: *“Ahadees se saabit hai ke aimma-e-maasumeen ne apni shiyyo’n ko usi quran ke padhne ka hhi hukm diya hai ta-waqtiya Maulana Saahib-uz-Zamaa (aakhri imam) zaahir ho jaae’n. Unke zaahir hone par maujooda Quran aasmaan par utha liya jaaega aur Ameer-ul-Momineen Ali ؑ ka jama-karda asli quran uski jagah nikal aaega”.* (Al Anwaar un Nomaniya lil Jazaeri: V2 P263)

Tereef-e-Quran ke is aqide par ginti ke chand afraad ke ma-siwa ka jin

¹ T: (بالإلتزام) Laazmi taur se, paabandi ke saath, regularly [RKT]

ki koi haesiyat nahi. Shia-qaum ke tamaam aslaaf ka ijma hai. Un chand afraad ne bhi kuch maslahato'n ke pesh-e-nazr tehreef-e-quran ka inkaar kiya jin ka zikr ham agle safhaat mein karenge.

Alaawa-azee'n unke inkaar ki koi buniyaad bhi nahi hai, kyoumke unka inkaar kisi daleel-o-hujjat par mabni nahi, jabke aqida thereef-e-quran ka suboot be-shumaar shi'ee ahadees-o-riwayaat se hota hai. Hamare is nazariye ki tasdeeq mashoor shia-mohaddis Noori Tabarsi ki us ibaaarat se bhi hoti hai jo usne apni kitaab 'Al Fasl-ul-Khitaab Fee Isbaati Tehreef Kitaab Rabbul Arbaab' 'فصل الخطاب في اثبات تحريف كتاب رب الارباب' mein Nematullah al-Jazaeri se naql ki hai, likhta hai: *"Tehreef-e-Quran par dalaalat karne waali riwayaat 2000 se bhi zaaed hain, shia-mohaddiseen-o-mufasssireen ki ek (1) badi taadaad ne un ahadees ke mustafeez (yaane mutawaatir se zara kam) hone ka daawa kiya hai. Un mein Shaikh Mufeed, Muhaqqiq Daamaad aur Allama Majlisi waghaera sare-fehrist hain"*. (Fasl-ul-Kitaab lin Noori at Tabarsi: P227 [Iran, 1298h])

Ek aur jagah likhta hai: *"Shia-ulama ka ittifaaq hai ke wo tamaam ahadees jin se tehreef-e-quran ka isbaat hota hai wo na sirf sahih aur mustafeez, balke mutawaatir aur saraahatan quran ki terheef-o-tabdeeli par dalaalat karti hain"*. (Fasl-ul-Kitaab lin Noori at Tabarsi: P30 [Iran])

Ulama-e-Hadees ke nazdeek mutawaatir us hadees ko kaha jaata hai jise har zamane mein raawiyo'n ki itni badi taadaad ne riwayat kiya ho jin ka kizb par jama hona muhaal aur naa-mumkin ho, yaane us hadees ke sahih us suboot hone mein zara se bhi shak-o-shubha ki gunjaaish na ho.

To goya tehreef-e-quran par dalaalat karne waali ahadees mutawaatir hain, jin ke sahih hone mein shia-mohaddis Nematullah Jazaaeri aur shia-mohaddis Tabarsi ke mutaabiq shako shubha ka koi ehtemaal nahi aur unke sahih hone par poori shia-ummat ka ijma-o-ittifaaq hai.

Mashoor shia-mufasssir Mohsin-al-Kaashi apni tafseer 'As-Saafi' mein bayan karta hai: *"Tehreef-e-quran par dalaalat karne waali tamaam ahadees ahle baet (baara (12) imaamo'n) se manqool hain. Un tamaam riwayaat se waazeh hota hai ke maujood quran mukammal*

nahi hai, jis tarah ke Muhammad ﷺ par naazil hua tha, balke Aap par naazil hone waale Quran mein tabdeeli kardi gai hai, is Quran ka kuch hissa asli Quran ke mukhaalif hai, kuch tabdeel-shua hai aur bahut si aayaat waese hi nikaal di gai hain ... neez maujooda Quran ki aayaat ki tarteef bhi asli Quran ke mutaabiq nahi hai”. (Tafseer us Saafi: Muqaddama Saadisa)

Shia-mufassir Ali bin Ibrahim al-Qummi jo ke shia ka qadeem-tareen mufassir hai aur jiski taareef karte hue shia-maahir ilm-e-rijaal Najaashi likhta hai: *“Ali bin Ibrahim al-Qummi hadees mein siqa, motamad aur sahih-ul-mazhab the. Unki tafseer ke mutaalliq kaha jaata hai ke wo haqiqat mein Imam Baaqir aur Imam Jaafar Saadiq ki tafseer hai, yaane unke aqwaal-o-afkaar par mabni hai”.* (Rijaal Njaashi: 183)

Chunache ye shia-mufassir apni tafseer ke muqaddima mein kehta hai: *“Quran mein naasikh-mansookh bhi hai aur mohkam-o-mutashaaba bhi ... aur Quran ke muqaddima ka kuch hissa aesa hai jo ke asli Quran ke mutaabiq nahi hai (yaane us mein tabdeeli kardi gai hai)”.* (Tafseer Qummi: Muqaddama V1 P5 [Najaf 1376h])

Tafseer-e-Qummi ke haashiya mein ek shia-aalim tehreef-e-quran ki bahes mein likhta hai: *“Mutaqaddimeen-o-mutakhhhireen¹ ulama aur mohaddiseen Quran mein kami aur tabdeeli ke qaael hain, masalan Kulaeni, Barqi, Ayaashi, Nomani, Faraat-al-Kufi, Ahmad bin Abu Taalib Tabarsi, Mulla Baaqir Majlisi, Al-Hurr Aamili, Allama Fatooni, aur Syedh Bahrani waghaerahum”*

“Un sab ka aqida tha ke maujooda Quran asli Quran se kam hai, Quran ka bahut saara hissa ghaayab kar diya gaya hai. Unho’n ne apne us aqide ko saabit karne ke liye bahut si aayaat aur ahadees ka sahaara liya hai jinhe’n nazar-andaaz karna mumkin nahi hai”. (Muqaddama Tafseer Qummi li-Syed Taiyyab Musawi: P23-24)

To ye baaz riwayaat-o-ahadees hain jinhe’n shia-qaum ne apne ‘maasoom’ imaamo’n ki taraf mansoob kiya hai. Shia-mazhab ke

¹ T: (مُتَقَدِّمِينَ) Daur-e-awwal/pehle ke ulama, aimma aur salaf [RSB], T: (مُتَأَخِّرِينَ) Baad mein aane waale ulama, aimma aur salaf [RSB]

mutaabiq ye tamaam ahadees sahih aur motamad hain jo unki kutub-e-tafseer hadees, fiqa, rijaal aur kubut mein mangool hain. Un tamaam riwayaat aur shia akabireen ke aqwaal se saabit hota hai ke shia-qaum Quran-e-Majeed ko naaqis, na-mukammal aur muharraf-o-tabdeel-shua kitaab maanti hai. Unka aqida hai ke is mein bahut saari aayaat ko maazAllah Khulafa-e-Raashideen ﷺ ne apne maqaasid ki takmeel aur ahle baet ko iqtidaar se mehroom rakhne ke liye nikaal diya tha.

Neez, ye ke asli Quran is waqt kurra-e-arz¹ par maujood nahi, balke wo us imam ke paas hai jo Iraq mein maujood ek ghaar mein chupa hua hai. Aur shia-aqide ke mutaabiq na sirf musalmanaan-e-ahle sunnat, balke khud shia bhi mukammal Quran-e-Majeed se mehroom hain.

Shiyyo'n ke is baatil aqide ki tardeed ke liye ham zel mein chand Qurani aayaat naql karte hain. Irshad-e-Baari Ta'ala hai:

ذَٰلِكَ الْكِتَٰبُ لَا رَيْبَ ۚ فِيْهِ ۚ (Surah-al-Baqara: 2)

Quran-e-Majeed Ek Aesi Kitaab Hai Jis Mein Shak-o-Shubha Ki Koi Gunjaaish Nahi.

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ۖ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ (Surah Fussilat: 42)

Quran-e-Majeed Par Baatil Asar-andaaz Nahi Ho Sakta. Na Uske Saamne Se Na Peeche Se, Ye Us Zaat Ki Taraf Se Naazil-karda Hai Jo Saahib-e-Hikmat Aur Qaabil-e-Taareef Hai.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (Surah-al-Hijr: 9)

Quran-e-Paak Ko Naazil Bhi Ham Ne Kiya Hai Aur Uski Hifaaizat Bhi Hamare Zimme Hai.

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ (Surah-al-Qiyaama: 17)

Quran-e-Majeed Ko Jama Karna Aur Uski Qirat Ka Ehtemaam Karna Hamari Zimmedaari Hai.

¹ T: Kurra= Gend jaisi gol [RKT], (par yaha'n isse muraad hamaari dunya, zameen [RSB])

أَحْكَمْتَ آيَتَهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ . (Surah Hud: 1)

Quran-e-Majeed Ki Aayaat Ko Mohkam (yaane mazboot aur waazeh) Kiya Gaya, Phir Uski Allah Ki Taraf Se Tafseel Ki Gai, Jo Ke Hakeem-o-Khabeer Hai.

وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ . (Surah-at-Takweer: 24)

Wo (Muhammad ur Rasool Allah ﷺ) Ghaeb (yaane wahee) Ki Tableegh Mein Bukhl Se Kaam Lene Waale Nahi Hain.

Baaz shia-ulama ka aqida hai ke “*Quran-e-Majeed ke kuch hisse ka ilm sirf Hazrat Ali ؑ hi ko tha, kyonke baaz auqaat nuzool-e-wahee ke waqt Aap ﷺ ke paas sirf Hazrat Ali ؑ hi maujood hote the. Chunache Rasool Allah ﷺ ki wafaat ke baad wo aayaat jo ke sirf Ali ؑ hi ki maujoodgi mein naazil hui thee’n, aap ne jama kee’n. Baaqi Sahaba ko un aayaat ka ilm na tha*”. (Anwaar un Nomaniya li Nematullah Jazaeri Bahes Fee Tehreef-ul-Quran)

Isi tarah shia-qaum Rasool Allah ﷺ par ye ilzaam lagati hai ke Aap ﷺ ne mukammal Quran-e-Majeed tamaam Sahaba Ikraam ؓ tak pohonchane mein bukhl se kaam liya hai. Jabke guzishta aayat us nazariye ki nafi karti hai. Neez irshad-e-Baari Ta'ala hai:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ . (Surah-al-Maaida: 67)

Aye Rasool ﷺ Jo Kuch Bhi Aapki Taraf Aap Ke Parwardigaar Ki Taraf Se Naazil Kiya Jaata Hai Aap Use Logo’n Tak Pohonchaiye.

So ye aqida rakhna ke kuch aayaat ka ilm sirf Hazrat Ali ؑ hi ko tha is baat ki nishandahi karta hai ke Rasool Allah ﷺ ne tableegh-e-wahee ke farize mein taghaafu¹ barta hai aur ye aqida bila-shubha kufr-o-irtidaad par mabni hai. ‘أَعَاذَ اللَّهُ الْمُسْلِمِينَ مِنْهَا’ Allah Ta'ala is qism ke aqaaed se tamaam musalmano ko panaah mein rakhe. Irshad-e-Baari Ta'ala hai:

¹ T: (تَغَافُلٌ) Daanista ghaflat, ghaflat, be-iltifaati, laa-parwaahi, be-parwaai [RKT]

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْرٌ عَلَى قُلُوبٍ أَقْفَالُهَا. (Surah Muhammad: 24)

Kya Ye Log Quran-e-Majeed Mein Ghaur Nahi KARte Ya Unke Dilo'n Pe Taale Lage Hue Hain.

Saabit hua ke maujood Quran-e-Majeed hi hidaayat ke liye kaafi hai. Warna us par ghaur-o-fikr ka hukm be-maane ho kar reh jaata hai, kyonke agar ye aqida rakha jaae ke ye Quran muharraf hai to us par fikr-o-tadabbur karna aur na karna baraabar hai. Neez Allah Ta'ala ka ye farman bhi be-maane qaraar paata hai:

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ. (Surah Bani Israel: 9)

Ye Quran Bilkul Seedhe Raaste Ki Taraf Rehnumaai Karta Hai.

To maazAllah! Agar ye kaha jaae ke maujooda Quran-e-Majeed mein bunyaadi aqaaed-o-arkan-e-islam par mabni bahut si aayaat maujood nahi to uske maane ye honge ke ye Quran-e-Kareem hidaayat-o-rehnumaai ke liye kaafi nahi. Balke haqiqi islam ko pehchaanne ke liye. AyaazBillah, us imam ke nikalne ka intizaar karna padega. Jo shia-qaum ke mutaabiq asli Quran samet ghaar mein chup kar poori ummat ko hidaayat-o-rehnumaai se mehroom kiye baetha hai.

Tehreef-e-Quran Ki Chand Misaale'n:

Guzishta safhaat mein ham ne shia-qaum ki motabar kitaabo'n ki raushni mein saabit kiya hai ke shia-qaum ke mutaabiq maujooda Quran-e-Majeed doosri aasmaani kitaabo'n ki tarah apni asal shakl mein jis tarah ke Rasool Allah ﷺ par naazil hua tha mehfozo nahi raha, balke us mein bahut si tabdeeliyaa'n kardi gai hain aur bahut si aayaat ko nikaal diya gaya hai.

Zel mein ham shia-qaum ki motabar kitaabo'n mein se tehreef ki chand misaale'n zikr karte hain, chunache shia-mufassir apne maasoom aur waajib-ul-itaat imam Abul Hasan Musa ar-Riza ke mutaalliq naql karta hai ke wo aayat al-kursi ko you'n padha karte the:

الم - الله لا إله إلا هو الحي القيوم، لا تأخذه سنة ولا نوم، له ما في السموات وما في الأرض وما بينهما

وما تحت الشرىٰ۔ عالم الغيب والشهادة، الرحمن الرحيم۔ (Tafseer Qummi: V1 P84 Tahat Ayatal Kursi)

To shia-qaum ke mutaabiq unke aathwe'n imam Abul Hasan Riza aayat-al-kursi maujooda Quran-e-Majeed ke mutaabiq nahi padhte the, balke aese alfaaz us mein shaamil kar dete the jo aayat-al-kursi ka hissa nahi hain, chunache aakhri satar¹ maujooda Quran-e-Majeed ke mutaabiq aayat-al-kursi mein shaamil nahi, jabke shiyyo'n ke mutaabiq ye satar aayat-al-kursi ka hissa hai.

Yehi mufassir Qummi, Quran ki aayat: 'لَهُ مُعَقَّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ...الخ' ki tafseer karte hue likhta hai: "Kisi ne Imam Jaafar Saadiq عليه السلام ki maujoodgi mein ye aayat tilawat ki"

لَهُ مُعَقَّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ. (Surah Bani Israel: 9)

‘كيف ‘Ye aayat sun kar Imam عليه السلام farmane lage: Kya tum arab nahi ho? ‘Yaane ‘تكون المعقبات من بين يديه؟’ (peeche rehne waale) saamne kis tarah ho sakte hain ‘معقب’ to peeche rehne waale ko kaha jaata hai. Us aadmi ne poocha: Main aap par Qurban jaau’n! To ye aayat kis tarah hai? Aap ne farmaya: Ye aayat is tarah naazil hui thi:”

له معقبات من خلفه و رقيب من بين يديه يحفظونه بأمر الله. ²

Uske liye pehredaar hain, peeche aur nighbhaan hai, aage jo uski Allah ke hukm se nighbhaani karte hain. (Tafseer Qummi: V1 P360, iske misl Tafseer Ayaashi: V2 P205; Tafseer us Saafi: V1 P866 mein bhi hai)

“Is riwayat mein shia-mufassir qummi ke baqaal Hazrat Jaafar Saadiq ne ‘له معقبات من بين يديه ومن خلفه’ padhne waale ko arbi qawaaed se na-waaqif qaraar diya hai, halaanke ghaur kiya jaae to khud Imam Jaafar Saadiq baqaal-e-shia, arbi se na-waaqif qaraar paate hain. Is liye ke arab ‘المعقب’ ko do (2) maane mein istemaal karte hain, ek maane hai ‘الذى يجيء عقب الآخر’ yaane kisi ke peeche aane waala aur doosre maane hain: yaane baar-baar aane waal aaur yaha’n doosre maane muraad hain. Jaesa ke arbi shaaer Labeed kehta hai: ‘طلب المعقب’

¹ T: (سطر) Ek (1) seedh mein likhi hui tehreer, written line, row on a page [RKT]

² T: Is arbi ibaat ko red is liye kiya hai ke ye Quran-e-Majeed ka hissa nahi [RSB]

‘حقه المظلوم’, yaha’n ‘المعقب’ ke maane hai ‘المكرر’ (al-mukarrar)”. Neez, Salama bin Jandal ka sher hai ‘إذا لم يصب في أول اغزو عقبا’ yaane ‘غزا غزوة أخرى’.
(Lisaan-ul-Arab: V1 P614-615 [Beirut 1968])

Isi tarah is aayat mein ‘مِنْ’, ‘بِ’ ke maane hain istemaal kiya gaya hai, jo ke arbi zabaan mein aam raaej hai. Behre-haal ye to arbi qawaaed se mutallilq bahes thi, hamara istish-haad¹ ye hai ke Qummi ke mutaabiq Quran-e-Majeed ki is aayat mein tehreef ki gai hai.

Neez Qummi aayat: ‘واجعلنا للمتقين إماما’ ki tafser karte hue likhta hai: *“Imam Saadiq ؑ ki maujoodgi mein kisi ne ye aayat tilaawat ki ‘واجعلنا للمتقين إماما’ to aap ne farmaya ke ye aayat asal mein you’n naazil hui thi: ‘واجعل لنا من المتقين إماما’.”* (Tafseer Qummi: 2 P117)

Shia musannif Tabarsi apni kitaab ‘الاحتجاج’ ‘Al-Ehtijaaj’ mein likhta hai: *“Kisi zindeeq ne Hazrat Ali bin Abi Taalib se Quran-e-Kareem ki aayat ‘فَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَثَىٰ فَانْكُحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ’² ke mutaalliq poocha ke aayat fusaahat³ ke khilaaf hai. To aap ne jawab diya ke ye aayat bhi un muqamaat mein se hai jin mein tehreef-o-tabdeeli kardi gai hai, munafiqeen ne Quran-e-Majeed ki bahut si aayaat ko badal daala aur bahut si aayaat ko nikaal diya. ‘في اليتامى’ aur ‘فانكحوا’ mein ek-tihaai ⅓ Quran tha, jo hazaf kar diya gaya hai”*. (Al Ehtijaaj lit Tabarsi sawaal ke liye mulaahaza ho: V1 P366, aur jawaab ke liye: V1 P366; Tafseer us Saafi: V1 P33)

Kulaeni apni kitaab ‘Al-Kaafi’ mein kehta hai: *“Imam Jaafar Saadiq ؑ ne farmaya ke ye aayat you’n naazil hui:*

Jo shakhs Ali ؑ aur unke baad imaamo’n ki wilaayat ke muaamale mein Allah aur uske Rasool ﷺ ki itaa-at karega ... to wo yaqinan azim kamyaabi haasil karega.

ومن يطع الله ورسوله في ولاية علي والائمة بعده فقد فاز فوزاً عظيماً.⁴

(Kitaab-ul-Hujjah Minal Kaafi: V1 P414 [Tehran])

Is aayat mein ‘في ولاية علي والائمة بعده’ ke alfaaz Quran-e-Majeed mein

¹ T: (إشْتِشَاهَاد) Shaahadat, suboot, sanad, daleel pesh karna [RKT]

² T: Surah-an-Nisa: 3 Urdu pdf mein aayat ke shuru mein ‘فَإِنْ’ likha hai, jabke Quran-e-Majeed mein ‘وَإِنْ’ likha hai. Isi liye us lafz ko maine red se highlight kiya hai. [RSB]

³ T: Khush-bayaani, khush-kalaami aur kalaam mein martaba-e-kamaal tak pohonchna [RSB]

⁴ T: Is arbi ibaarat ko red is liye kiya hai ke asal urdu kitab mein isi tarah hai [RSB]

maujood nahi hain. Shia-mazhab ke mutaabiq ye kalimaat asli Quran mein maujood the, magar Sahaba Ikraam ﷺ ne nikaal diye.

Mohsin al-Kaashi apni tafseer Saafi mein naql karta hai: “Aayat

Aye Nabi ﷺ! Kuffaar-o-munafiqeen Se يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ. Jihaad Karo. (Surah-at-Tauba: 73)

“Ahle baet ke mutaabiq you’n hai”

Aye Nabi ﷺ! Kuffaar Se Jihaad Karo يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ بِالْمُنَافِقِينَ. Munafiqeen Ko Saath Mila Kar. (Tafseer-as-Saafi: V1 P714 [Tehran])

Tehreef-e-Quran ki misaal bayaan karte hue Kulaeni apni kitab mein Hazrat Jaafar Saadiq se riwayat karta hai ke unho’n ne kaha: “¹ وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِنْ قَبْلِ كَلِمَاتِ قَتْسِي’ (Ham ne Aadam ﷺ ko pehle hi se kuch kalimaat yaad karwaae the magar wo (aen-mauqa par) bhool gae), ye asal mein you’n thi ‘ولقد عهدنا الى آدم من قبل كلمات في محمد و علي وفاطمة والحسن والحسين’, yaane ‘Ham ne Aadam ko chand kalimaat sikhaae (aur wo kalimaat ye the) Muhammad, Ali, Fatima, Hasan aur Hussain, magar Aadam bhool gae’. Allah ki qasam! Ye aayat is tarah naazil hui thi”. (Usool Kaafi: Kitab-ul-Hujjah : V1 P416)

Rabb-e-Kaaba ki qasam! Ye jhoot hai. Shia-mufasssir Qummi kehta hai: “² أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْكِي مِنْ أُمَّتِكُمْ’ asal mein you’n thi: ‘أَرْكِي مِنْ أُمَّةٍ’ padhte kaha gaya ke aye Nawasa-e-Rasool ﷺ! Ham to ise ‘هِيَ أَرْكِي’ padhte hain, to Imam ﷺ ne farmaya: Tera beda gharq! ‘هِيَ أَرْكِي’ kya hota hai? Aur saathi hi haath hilaaya jaese ke is lafz ko tark karne ka ishaara kar rahe ho’n”. (Tafseer Qummi: V1 P389)

In riwayaat ke alaawa bhi be-shumaar aesi riwayaat hain jo shia-qaum ke us aqide ki wazaahat karti hain, jinhe’n ham agle safhaat mein munaasib jagah par zikr karenge. In sha Allah.

Shia Tehreef Ke Qaael Kyou’n Hain?

¹ T: Surah Taha: 115 mein lafz ‘كَلِمَاتِ’ maujood nahi, isi liye use red mein likha hai [RSB]

² T: Surah-an-Nahl: 92

Shia-qaum ne tehreef-e-quran ka aqida mukhtalif wujuhaat ki bina par ikhtiyaar kiya, un wujuhat mein se ek (1) wajah masla-e-imaamat-o-wilaayat hai.

Tehreef-e-Quran aur Aqida-e-Imaamat-o-Wilaayat:

Shia-mazhab ke mutaabiq baarah (12) imaamo'n ki imaamat par imaan laana bunyaadi aqaaed mein shaamil hai. Unke nazdeek agar koi shaks us aqide par imaan nahi laata to wo kaafir aur daaer islam se khaarj hai. Shia-qaum ke yaha'n bil-imaamat, imaan billah aur imaan-bir-rasool ki maanind hai. Yaane jis tarah Allah Ta'ala ki tauheed aur Rasool Allah ﷺ ki risaalat par imaan laana aur unki itaa-at karna farz hai, isi tarah baarah (12) imaamo'n ki imaamat par imaan laana bhi farz hai.

Chunache Kulaeni shia-raawi Abul Hasan Attaar se riwayat karta hai: *"Imam Jaafar Saadiq (عليه السلام) ne farmaya: Imam aur Rasool itaa-at ke lihaaz se baraabar hain"*. (Tafseer Qummi: V1 P187)

Isi tarah Kaafi hi ki riwayat hai: *"Imam Saadiq (عليه السلام) ne farmaya 'نحن الذين فرض الله طاعتنا... hame'n na jaanne waale ka uzr qaabil-e-qubool na hoga, hamari maarifat (pehchaan) imaan aur hamara inkaar kufr hai. Jo hamara munkir hai wo gumraah hai, jab tak ke wo hamari maarifat haasil na karle aur hamari itaa-at na kare"*. (Usool Kaafi: V1 P187 [Tehran])

Hazrat Baaqir se riwayat karte hain: *"Allah Ta'ala ki maarifat us waqt tak kaafi nahi jab tak imam ki maarifat haasil na ho. Isi tarah Allah ki ibaadat bhi us waqt tak qaabil-e-qubool nahi jab tak imam ki maarifat haasil na ho. Imam ki pehchaan ke baghaer ibaadat karne waala haqiqat mein ghairullah ki ibaadat karta hai aur you'n hi gumraahi mein apni mehnat zaaya karta hai"*. (Kitab-ul-Hujjah Minal Kaafi: V1 P181 [Tehran])

Shia-qaum ke nazdeek imaamat ka martaba tamaam arkaan-e-islam se ziyaada hai, chunache Kulaeni Hazrat Baaqir se riwayat karta hai ke unho'n ne kaha: *"Islam ki buniyaad paanch (5) cheezo'n par rakhi gai hai. Namaz, zakat, roza, hajj aur wilaayat. Yaane imaamat 'ولم يناد بشئ ما"*

بالولاية’ نودی aur islam mein jitna zor imaamo’n ki imaamat-o-wilaayat par imaan laane par diya gaya hai utna zor kisi bhi rukn-e-islam par nahi diya gaya”. (Al Kaafi Fil Usool: V2 P18 [Iran], P369 [India])

Shia raawi Zuraara apne imam Hazrat Baaqir se riwayat karta hai ke unho’n ne kaha: *“Islam ki paanch (5) bunyaade’n hain. Namaz, Zakat, Hajj, Roza aur Imaamat-o-wilaayat. Zuraara kehta hai: Maine poocha: Un mein se ehmiyat-o-afzaliyat kiski ziyaada hai? Imam ؑ ne jawaab diya: ‘الولاية افضل’ yaane wilaayat (imaamat) ki ehmiyat-o-afzaliya sabse ziyaada hai”*. (Usool Kaafi: V2 P18 [Iran], V1 P328 [India])

Ab sawaal paeda hota hai ke jab imaamo’n ki wilaayat-o-imaamat ki is qadr ehmiyat hai to kya wajah hai ke namaz roze aur deegar arkaan ka zikr to Quran-e-Majeed mein bit-tafseel aur mutaaddid muqamaat pe maujood hai, magar wilaayat-o-imaamat ka koi naam-o-nishaan tak nahi jab ke imaamat na sirf ye ke arkaan-e-islam mein se ek rukn aur uski bunyaado’n mein se ek buniyaad hai balke wo ‘meesaaq’ hai jo Allah Ta’ala ne aalam-e-arwaah mein Ambiya Ikraam se liya tha. Chunache Basaaer-ud-Darajaat¹ mein Saffaar shi’ee Hazrat Baaqir se riwayat karta hai, ke unho’n ne kaha: *“Allah ne Ambiya Ikraam se Ali ؑ ki imaamat-o-wilaayat par imaan laane ka ahd liya tha”*. (Basaaer ud Darajaat lis Saffaar: Juz 2 Baab 8 P93 [Iran, 1285h])

Taajjub hai! Ye kaese mumkin hai ke Quran-e-Majeed mein itne ahem meesaaq aur ahd ka zikr tak maujood na ho? Shia-mazhab mein ‘imaamat’ Ambiya Ikraam se liya jaane waala ahd-o-meisaaq hi nahi balke ye wo imaamat hai jise Allah Ta’ala ne tamaam aasmaan waalo’n aur zameen waalo’n pe pesh kiya.

Shia mohaddis Saffaar jo Kulaeni ka ustad bhi hai, apni kitab ‘Basaaer-ud-Darajaat’ mein Hazrat Ali ؑ ki taraf mansoob karte hue likhta hai ke aap ne farmaya: *“Allah Ta’ala ne meri wilaayat aasmaan waalo’n aur zameen waalo’n pe pesh ki, jisne us par imaan laana tha wo imaan laaya aur jiski qismat mein inkaar tha usne inkaar kiya”*.

¹ T: (بصائر الدرجات) Aam urdu mein iska matlab hoga “Maraatib aur darjo’n se Aagaahi” [RSB]

“انكرها يونس فجبسه الله في بطن الحوت حتى أقرّبها” *Mei wilaayat ka Yunus Nabi ne ...ayaazbillah... inkaar kiya to Allah ne unhe’n (bataur-e-saza) machli ke pet mein qaed kar diya, hatta ke wo meri wilaayat par imaan le aae*” (Basaaer ud Darajaat lis Saffaar: Juz 2 Baab 10 P95 [Iran])

Shia-qaum ko Allah Ta’ala ke bargazida paeghambar Hazrat Yunus ؑ ki tauheen karte hue zara si bhi sharm mehsoos na hui aur Aap ؑ par ye ilzaam laga diya ke unho’n ne Hazrat Ali ؑ ki imaamat ko tasleem karne se inkaar kar diya tha, jis par aap ko ye saza deen-e-islam gai ke Allah Ta’ala ne aap ko chalees (40) din tak machli ke pet mein qaed rakha aur chalees (40) din ke baad unho’n ne Hazrat Ali ؑ ki imaamat ko tasleem kiya to Allah Ta’ala ne unki tauba qubool karte hue machli ke pet se aazaad kar diya. *Nauzubillah min zaalik*

Shia ki ek riwayat ke mutaabiq aasmaan ke tamaam farishto’n ka baarah (12) imaamo’n ki imaamat-o-wilaayat par imaan hai, Kulaeni ka ustad Saffaar ‘Basaaer-ud-Darajaat’ mein likhta hai: “*Imam Baaqir ؑ ne farmaya: Aasmaan mein farishto’n ki sattaar (70) qisme’n hain. Agar tamaam zameen waale mil kar bhi unhe’n shumaar karna chaahe’n to na kar sake’n wo tamaam ke tamaam hamari wilaayat ka aqida rakhte hain*” . (Basaaer ud Darajaat lis Saffaar: Juz 2 Baab 6 P87 [Iran])

To jis aqide ki itni ehmtiya-o-haesiyat ho aur uska Quran-e-Majeed mein zikr na ho, kya aqlan is baat ko tasleem kiya jaa sakta hai? Yaane agar baarah (12) imaamo’n ki imaamat ko tasleem karna itna hi ahem hai to Quran-e-Majeed mein uska mufasssal¹ nahi to kam-az-kam ishaaratan hi zikr hota. Neez, Kulaeni imaamat-o-wilaayat ki ehmiyat bayan karte hue Hazrat Jaafar Saadiq se riwayat karta hai ke unho’n ne kaha: “*Islam ke sutoon teen (3): Namaz, Zakat, aur Wilaayat un mein se koi ek bhi doosre ke baghaer indAllah² qaabil-e-qubool nahi*” . (Usool Kaafi: V2 P18 [Iran])

Neez, apne aathwe’n (8th) imam Abul Hasan Riza se riwayat karta hai:

¹ T: (مُفَصَّل) Tafseer-o-tashreeh ke saath bayaan kiya hua, khol kar bayan kiya gaya, waazeh [RKT]

² T: Allah ke nazdeek [FL]

“Ali ؑ ki imaamat (sirf Quran-e-Majeed mein hi nahi, balke) tamaam guzishta sahifo’n mein mazkoor hai. Allah Ta’ala ne jitne bhi Ambiya mab-oos farmae sab ne Hazrat Muhammad ﷺ ki risalat aur Ali ؑ ki wisaayat-o-imaamat ki tableegh ki”. (Kitab-ul-Hujjah Minal Kaafi: V1 P437 [Iran])

Aqida-e-imaamat tehreef-e-quran ke afsaane ko waza’ karne ke asbaab-o-muharrikaat mein se ek sababa tha, ke jab un par eteraaz kiya jaata ke agar Hazrat Ali ؑ aur deegar imaamo’n ki imaamat par imaan laana islam ke bunyaadi aqaaed mein shaamil hai aur is qadr ehmiyat ka haamil hai to Allah Ta’ala ne Quran-e-Majeed mein uska zikr kyou’n nahi kiya jabke baqaul-e-shia us aqide se kam ehmiyat ke haamil aqaaed ka zikr bil-wazaahat¹ Quran-e-Majeed ki aayaat mein maujood hai. Shia-qaum ne is eteraaz se najaat ke liye ye aqida waza’ kiya ke imaamat-e-aimma ka zikr Quran-e-Majeed mein maujood tha, magar maujood quran choonke asli quran ke mutaabiq nahi hai. Balke ye muharraf aur tabdeel-shuda hai. Chunache Sahaba ؓ ne Hazrat Ali ؑ aur unki aulaad se bughz-o-adaawat ki bina par un tamaam aayaat ko Quran-e-Majeed se nikaal diya. Jin mein unki imaamat-o-khilaafat ka zikr tha.

Chand Misaale’n:

Iski misaal dete hue Kulaeni ‘Usool-e-Kaafi’ mein riwayat karta hai: *“Imam Baaqir ؑ se poocha gaya ke Hazrat Ali bin Abi Taalib ka laqb Ameer-ul-Momineen kisne rakha? Aap ne jawaab diya ke: Allah Ta’ala ne Quran-e-Majeed mein Hazrat Ali ko Ameer-ul-Momineen kaha hai. Poocha gaya: Kaunsi aayat mein. Jawaab diya:*

Jab Allah Ta’ala ne tamaam bani-aadam se unhe’n gawaah bana kar ye ahd liya ke kya main tumhara Rabb nahi? **Aur kya Muhammad ﷺ mere rasool nahi? Aur kya Ali ameer-ul-momineen nahi, to sab ne kaha ‘Haa’n Ya Rabb’.**

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ^١ **وان محمد رسولی وأن علیاً امیر المؤمنین.**²
(Usool Kaafi: V1 P412 [Iran],

¹ T: (بالوضاحت) Saaf aur waazeh taur par, khule aur sareeh lafzo’n mein [RSB]

² T: Surah-al-Aaraaf: 172 Red font ka arbi matn Quran ka hissa nahi. [RSB]

Shia-qaum ne is aayat ka aakhri hissa ‘وان محمد رسولی وأن علیاً أمير المؤمنين’ apni taraf se Quran-e-Majeed mein shaamil kar diya hai. Jabke ye alfaaz-o-kalimaat Quran-e-Majeed mein maujood nahi, magar shia mazhab ke mutaabiq asli quran mein maujood the, magar ayaaz-billah Sahaba Ikraam ﷺ ne hazaf kar diye, yaane ye qaum ek yahoodi-ul-fikr aqide ke isbaat ke liye Allah Ta'ala par bohtaan lagaane aur unki taraf jhoot mansoob karne se bhi baaz nahi aai.

Ek aur riwayat mulahaza farmaae’n: “*Aayat ‘وان كنتم في ريب مما نزلنا على عبدنا في’* ¹ *‘على فأتوا بسورة من مثله’* (agar tumhe’n in aayaat mein kisi qism ka shak ho jo ham ne apne bande Ali ki shaan mein naazil ki hain to is Quran jaesi ek surah bhi bana kar dikhaao) *Is aayat mein se ‘في على’ ke kalimaat nikaal diye gae hain*”. (Kitab-ul-Hujjah Minal Kaafi: V1 P462 [Iran], P266 [India])

Hazrat Baaqir ki taraf mansoob karte hue likhte hain ke unho’n ne kaha: “*Hazrat Jibraeel عليه السلام is aayat ko you’n lekar aae the: ‘فأبى أكثر الناس بولاية’* *‘. على إلا كفوراً’*”. (Kitab-ul-Hujjah Minal Kaafi: V1 P425 [Iran], P268 [India])

Yaane logo’n ki aksariyat ne Hazrat Ali ki wilaayat ke inkaar ko ikhtiyaar kiya, isi tarah is aayat ko you’n lekar aae the:

‘وقل الحق من ربكم في ولاية على، فمن شاء فليؤمن ومن شاء فليكفر إنا أعتدنا للظالمين آل محمد ناراً’.

“*Keh deejiye ke Ali ki wilaayat ke mutaalliq haq tumhare Rabb ki taraf se naazil kiya gaya hai. Jo chaahe (Ali ki wilaayat par) imaan le aae, aur jiski marzi ho inkaar kar de, ham ne Aal-e-Muhammad pe zulm karne waalo’n ke liye jahannum taiyyaar ki hai*”. (Kitab-ul-Hujjah Minal Kaafi: V1 P425 [Iran], P266 [India])

Is riwayat se bhi shia-qaum ye saabit karna chaahti hai ke asli Quran-e-Majeed mein ‘في ولاية على’ aur ‘آل محمد’ ke kalimaat maujood the, magar maujooda Quran se unhe’n nikaal diya gaya hai.

Kulaeni ek riwayat bayan karta hai: “*Imam Baaqir عليه السلام ne farmay ke ye aayat you’n naazil hui thi ‘ولو انهم فعلوا ما يوعدون به في على لكان خيرا لهم’* yaane, *agar ye log us nasihat par amal karte jo unhe’n Ali ke baare mein ki gi*

¹ T: Surah-al-Baqara: 23 red font ka arbi matn Quran ka hissa nahi. [RSB]

thi to ye unke liye behtar hota". (Usool Kaafi: V1 P424 [Iran], P228 [India])

Is aayat mein bhi shia-qaum ne 'فی علی' ka apni taraf se izaafar kar diya hai. Hazrat Jaafar Saadiq ki taraf mansoob karte hue likhte hain ke unho'n ne kaha: "Ye aayat Jibraeel عليه السلام you'n lekar naazil hue the"

یا ایہا الذین اوتو الكتاب آمنوا بما نزل فی علی نوراً مبیناً

"Aye ahle kitaab! Tum un aayaat par imaan le aao jo ham ne Ali ki shaan mein naazil ki hain aur wo waazeh noor ki haesiyat rakhti hain".

(Usool Kaafi: V1 P417 [Iran], P262 [India])

'فی علی' ka lafz Quran-e-Majeed mein nahi. Ye shiyyo'n ka izaafa hai.

"Neez, ye aayat you'n naazil hui thi: 'بئسما اشتروا به أنفسهم أن يكفروا بما أنزل الله فی' Buri hai wo cheez jo unho'n ne Hazrat Ali ke baare mein naazil hone waali aayaat ke badle mein zulm ka irtikaab karte hue kharidi hai". (Kitab-ul-Hujjah: V1 P417 [Iran], P262 [India])

Shia-mufassir Ali bin Ibrahim Qummi apni tafseer ke muqaddama mein likhta hai: "Quran-e-Majeed mein taghaiyyur-o-tareef waaqe hui hai ... aayat 'كنتم خير أمة' asal mein you'n thi 'كنتم خير أمة' maujooda Quran mein ye aayat asal Quran ke mutaabiq nahi, kyouнке ye ummat (ummat-e-muhammadiya) behtareen ummat kyouنkar ho sakti hai? Is ummat ke to Ameer-ul-Momineen Ali عليه السلام aur Imam Hussain عليه السلام ko qatl kiya. Ye asal mein imaamo'n ke baare mein thi. 'كنتم خير أمة' yaane tum behtareen imam ho".

Chand sutoor ke baad mazeed likhta hai: "Isi tarah ye aayat you'n thi: 'لكن الله يشهد بما انزل اليك فی علی' is mein se 'فی علی' ke kalimaat nikaal diye gae hain".

"Neez, ye aayat you'n naazil hui thi: 'يا ايها الرسول بلغ ما أنزل اليك من ربك فی' Aye rasool! Jo kuch Ali ki shaan mein aap ki taraf naazil kiya gaya hai, use logo'n tak pohonchayiye". (Tafseer Qummi Muqaddama: V1 P10 [Najaf])

Shia-mufassir Al-Kaashi apni tafseer 'As-Saafi' mein Ayaashi se naql karte hue likhta hai: "Imam Jaafar عليه السلام ne farmaya: Agar Quran-e-Majeed apni asal haalat mein maujood hota to us mein tamaam

imaamo'n ke naam zikr hote". (Tafseer us Saafi: Muqaddama Saadisa: V1 P55 [Iran])

Kulaeni riwayat karta hai: *"Ek aadmi ne Imam Saadiq ؑ ki maujoodgi mein ye aayat tilawat ki: 'وقل اعملوا فسير الله عملكم ورسوله والمؤمنون' Imam ؑ ne farmaya: ye aayat you'n nahi hai, balke asli Quran ke mutaabiq 'والمؤمنون' ki bajaae 'المؤمنون' tha aur usse muraad ham hain"*. (Kitab-ul-Hujjah Minal Kaafi: V1 P424 [Tehran], V1 P268 [India])

Hazrat Baaqir ki taraf mansoob karte hue likhte hain: *"Ye aayat Jibraeel ؑ you'n lekar naazil hue the:"*

يا أيها الناس قد جاءكم الرسول بالحق من ربكم في ولاية على فآمنوا خيرا لكم وإن تكفروا بولاية على فإن الله ما في السموات والارض.

"Aye logo! Allah ka Rasool tumhare paas tumhare Rabb ki taraf se Ali ki wilaayat lekar aaya hai, jo ke barhaq hai. Tum us aqide par imaan le aao jo tumhare haq mein behtar hai aur agar tum Ali ki wilaayat se inkaar karoge (to Allah ko kuch parwaah nahi) wo aasmaano aur zameeno'n aur un mein maujood har cheez ka maalik hai". (Kitab-ul-Hujjah Minal Kaafi: V1 P424 [Tehran], V1 P268 [India])

Wisaayat ke mutaalliq Kulaeni likhta hai: *"'فبأي آلاء ربكما تطدبان. أبا النبي ام بالوصى' Surah-ar-Rahman mein ye aayat is tarah naazil hui thi, yaane 'Aye insaano! Aur Jinno! Tum apne Rabb ki kin-kin nemato'n ki takzeeb karoge? Kya nabi ka inkaar karoge ya wasee ka'."* (Usool Kaafi: V1 P217)

Shia-qaum ke mutaabiq Hazrat Ali ؑ Rasool Allah ﷺ ke wasee yaane wali-ahd the, wo tamaam ikhtiyarat jo aap ko haasil the wo Allah Ta'ala ki taraf se naazil-karda nas ke mutaabiq Hazrat Ali ki taraf muntaqil ho gae the is liye khilaafat-o-imaamat ke haqdaar Hazrat Ali hi the. 'ام بالوصى' mein wasee se muraad yehi hai.

Is qism ki riwayaat se shia-qaum ki tafseer-o-hadees ki kutub bhari hui hain jin ka khulaasa ye hai ke shia-mazhab mein choonke imaamat-o-wilaayat ko buniyaadi ehmiyat haasil hai aur Quran-e-Majeed us aqide ke zikr se khaali hai. Bana-baree'n¹ unho'nne ye aqida ikhtiyaar kiya ke Quran-e-Majeed mein tabdeeli kardi gai hai aur imaamat ki ehtmiyat

¹ T: (بنا بریں) Is liye, is wajah se [RSB]

bayan karne waali aayaat hazaf kardi gai hain, imaamat ki ehmiyat ko bayaan karte hue shia apne aathwe'n (8th) imam Abu Hasan Riza se riwayat karte hain ke unho'n ne kaha: *"Imam islam ki buniyad bhi hai aur shaakh bhi, Namaz, Roza, Zakat, aur Hajj imam ke baghaer qubool nahi hote"*. (Usool Kaafi: V1 P200 [Iran])

Chunaache us yahoodi-ul-asl aqide 'wisaayat-o-imaamat' ko baaqi rakhne ke liye tehreef-e-quran ka afsaana waza' kiya gaya.

Tehreef-e-Quran Aur Takfeer-e-Sahaba ﷺ

Shia-qaum jin asbaab-o-wujooh ki bina par Quran-e-Majeed mein tehreef-o-tabdeeli ka aqida rakhti hai un mein se ek sabab to aqida-e-imaamat-o-wilaayat hai jiski tauzeeh ham peeche kar chuke hain.

Doosra sabab ye hai ke mazhab-e-shia mein tamaam Sahaba Ikraam ﷺ, bil-umoom ma-siwaae teen (3) aur ek riwayat ke mutaabiq chaar (4) ke aur Khulafa-e-Salasa Abu Bakr, Umar aur Usman ﷺ bil-khusoos Hazrat Ali ﷺ ki imaamat ko tasleem na karne ki wajah se kuffaar-o-murtadeen hain. Ye shia-qaum ka aqida hai, magar Quran-e-Majeed ka mutaala-a kiya jaae to be-shumaar aesi aayaat nazar aaengi jin mein Sahaba Ikraam ﷺ ki fazilat aur unka muqaam-o-martaba bayan kiya gaya hai. In aayaat se waazeh taur par saabit hota hai ke Nabi-e-Akram ﷺ ke saathiyo'n ke imaan meins hak-o-shubha nahi balke unka imaan Allah Ta'ala ke nazdeek doosre logo'n ke liye qubooliyat ka meyaar hai.

Jaesa ke irshad-e-Baari Ta'ala hai:

فَإِنْ آمَنُوا بِبِشْرٍ مَّا آمَنُتُمْ بِهِ فَقَدْ اهْتَدَوْا. (Surah-al-Baqara: 137)

Ye Log Agar Us Tarah Imaan Laae'n Jis Tarah Ke (aye mere nabi ke saathiyo!) Tum Imaan Laae Ho To Ye Log Hidaayat-Yaafta Tasawwur Honge.

Quran-e-Kareem ki la-taadaad aesi aayaat hain jin mein muhajireen-o-ansaar ki taareef ki gai hai. Aur unhe'n jannat ki bashaarat deen-e-islam gai hai. Irshad-e-Baari Ta'ala hai:

وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ
وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ. (Surah-at-Tauba: 100)

Imaan Qubool Karne Mein Sabqat Haasil Karne Waale Pehle Musalmaan Muhaajir-o-Ansaar Aur Unke Acche Tariqa Se Paerwi Karne Waalo'n Par Allah Raazi Hai Aur Wo Usse Raazi Hain. Allah Ta'ala Ne Unke Liye Aesi Jannat Taiyyaar Ki Hai Jiske Neeche Nehre'n Behti Hain Aur Wo Us Mein Hamesha-Hamesha Rahenge. Ye bahut badi kamyaaabi hai.

Ek aur jagah irshad farmaya:

وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَانصَرَوْا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ
مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ. (Surah-al-Anfaal: 74)

Wo Log Jo Imaan Laae Aur Unho'n Ne Hijrat Ki Aur Allah Ke Raaste Mein Jihaad Kiya Aur Wo Log Jinho'n Ne (un muhajireen ko) Panaah Deen-e-islam Aur Unki Madad Ki Ye Log Pakke Momin Hain. Unke Liye Bakhshish Aur Paakiza-o-Mukarram Rizq Hai.

Is aayat mein muhajireen-o-ansaar ke pakke momin hone ki shahaadat hai, unke imaan mein shak karna Quran-e-Majeed mein shak karne ke mutaraadif hai. Ek (1) aur riwayat mein hai:

لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلٍ أُولَئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ
وَقَاتِلُوا كُلَّ يَوْمٍ لِلَّهِ الْحُسْنَىٰ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ. (Surah-al-Hadeed: 10)

(Aye mere Nabi ﷺ ke saathiyo!) Tum Mein Se Fatah Makkah Se Qabl Kharch Karne Waale Aur Jihaad Karne Waale Muqaam-o-Martaba Mein Un Logo'n Se Badh Kar Hain Jinho'n Ne Fatah Makkah Ke Baad Kharch Kiya Aur Allah Ke Raaste Mein Jung Ki (haa'n magar) Allah Ne Sab Ke Saath Behtari (yaane jannat) Ka Waada Kiya Hai Aur Allah Tumhare Aamaal Se Baa-khabar Hai.

Is aayat mein Allah Ta'ala ne fatah Makkah se qabl imaan qubool karne waale, Allah ki khaatir kharch karne waale aur jihaad karne waale Sahaba Ikraam ﷺ aur fatah Makkah ke baad imaan qubool karne

waale, Allah ke khaatir kharch karne waale aur uske raaste mein jihaad karne waale Sahaba Ikraam ﷺ ke mutaalliq irshad farmaya hai: 'وَلَا تُؤْمِنُ إِلَّا بِمَا نَزَّلَ اللَّهُ' Allah ne sabse acchaai, yaane jannat ka waada farmaya hai. Neez farmaya:

فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۖ أُولَٰئِكَ هُمُ الْبَاقُونَ.

Wo Log Jo Muhammad ﷺ Ke Saath Imaan Laae Aur Unke Dast-o-Baazu Bane Aur Unki Madad Ki Aur Us Noor-e-Hidaayat Ki Ittiba Ki Jo Aap Ke Saath Naazil Kiya Gaya Wohi Log Kamyab Hain. (Surah-al-Aaraaf: 157)

Is aayat mein bhi Allah Ta'ala ne Sahaba Ikraam ﷺ ki fazilat bayan karte hue unhe'n kamyabi ki zamaanat deen-e-islam hai. Sulah Hudaibiya mein Rasool Allah ﷺ ke dast-e-mubaarak par maut ki baayat karne waale Sahaba Ikraam ﷺ ke mutaalliq irshad farmaya:

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يُدُ اللَّهُ فَوْقَ أَيْدِيهِمْ. (Surah-al-Fath: 10)

Wo Log Jo Aap Ki Baayat Kar Rahe The Wo Dar-haqiqat Allah Ta'ala Ki Baayat Kar Rahe The. Allah Ta'ala Ka Haath Unke Haatho'n Par Tha.

Is aayat mein Allah Ta'ala ne Sahaba Ikraam ﷺ ki baayat ko sharf-e-qubooliyat se nawaaza hai aur unke us amal ki tehseen farmaai hai. Usi zim mein Allah Ta'ala ne Sahaba Ikraam ﷺ ko apni razamandi ki basharat dete hue farmaya:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا. (Surah-al-Fath: 18)

Allah Momino'n Se Raazi Ho Gaya Jab Wo Darakht Ke Neeche Aap Ki Baayat Kar Rahe The. Allah Ne Unke Dilo'n Ki Haalat Ko Jaan Liya Aur Un Par Itminaan-o-Sakinat Naazil Farmaai Aur Unke Us Amal Ke Badle Mein Jald Hi Unhe'n Fatah Naseeb Farma Di.

Is aayat mein Allah Ta'ala ne baayat-e-rizwan mein shareek tamaam Sahaba Ikraam ﷺ ki fazilat bayan karte hue unhe'n apni razamandi se nawaaza hai. Ek (1) aur aayat mein irshad-e-Rabbani hai:

مُحَمَّدٌ رَسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سِيِبًا لَهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ. (Surah-al-Fath: 29)

Muhammad ﷺ Allah Ke Rasool hain aur Jo Log Aap Ke Saathi Hain Wo Kuffaar Ke Liye Sakht Aur Aapas Mein Naram Hain. Aap Unhe'n Rukoo-o-Sujood Ki Haalat Mein Dekhenge Wo Allah Ka Fazl Aur Uski Khushnoodi Ki Justaju Mein Rehte Hain Sajdo'n Ke Nishanaat Unke Chehro'n Pe Ayaa'n Hain.

Allah Ta'ala ke yahaa'n Sahaba Ikraam ﷺ ki jo izzat-o-shaan hai use bayaan karne ke liye yehi ek (1) aayat hi kaafi hai. Irshad-e-Rabbani hai:

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَٰئِكَ هُمُ الصَّادِقُونَ، وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُجْزَوْنَ مَن هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ (Surah-al-Hashr: 8-9)

Wo ghareeb muhajireen jinhe'n unke gharo'n se nikaala gaya aur unhe'n apni jaaedaad se mehroom kar diya gaya wo Allah ke fazl aur uski razamandi ki talaash mein rehte aur allah aur uske rasool ﷺ ki madad karte hain (yaane unke kaamo'n mein badh-chadh kar hissa lete hain) wohi sacche log hain aur wo ansaar jinho'n ne unko apne gharo'n mein panaah deen-e-islam aur unke liye pehle imaan qubool kar liya wo aese shakhs ko mohabbat ki nigaah se dekhte hain jo apne ghar-baar ko khaer-aabaad keh kar unki taraf hijrat kare. Allah ne unko jinta ataa kiya hai wo us par qanaa-at karte hain aur apne aap par doosro'n ko tarjeeh dete hain agarche unhe'n khud uski shadeed talab hi kyon na ho.

Ye aayat bhi muhajireen-o-ansaar ke manaaqib-o-fazaael aur Allah ke yahaa'n unke rutbe ko bayan karne ke liye kaafi hai. Irshad-e-Baari Ta'ala hai: Is aayat mein Allah Ta'ala ne apne nabi ke sahaaba ko mukhatib karke farmaya

وَلَكِنَّ اللَّهَ حَبَبٌ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَتْ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ ۚ أُولَٰئِكَ هُمُ الرَّشِيدُونَ.

Allah Ne Imaan Ko Tumhare Liye Mehboob Aur Pasandida Bana Diya Aur Usse Tumhare Dilo'n Ko Muzaiyyan Kiya Aur Kufr-o-Fisq Aur Nafarmaani Ko Tumhare Liye Naapasand Cheez Bana Diya. Yehi Log Hidayat Yaaftha Hain. (Surah-al-Hujuraat: 7)

Allah Ta'ala ne apne is irshad mein Sahaba Ikraam ﷺ ke momin hone aur kufr-o-fisq se paak hone ki gawaahi dete hue unhe'n hidaayat-yaaftha qaraar diya hai. Ek (1) aur aayat mulaahza farmae'n jiska misdaaq¹ Khulafa-e-Raashideen ﷺ hain. Is aayat se Khulafa-e-Raashideen ﷺ ka momin aur nek hona saabit hota hai. Chunache irshad-e-Baari Ta'ala hai.

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ
وَلَيُبَدِّلَنَّهُمْ دِينَهُمْ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا. (Surah-an-Noor: 55)¹

Tum Mein Se Un Logo'n Ke Saath Jo Momin Hain Aur Nek Aamaal Karte Hain Allah Ka Ye Waada Hai Ke Wo Unhe'n Zameen Mein Khilaafat Ataa Farmaega Jis Tarah Ke Unse Pehle Logo'n Ko Khilaafat Ataa Ki Aur Allah Unke Daur Mein Unke Deen Ko Jise Usne Unke Liye Pasand Kiya Hai Mazboot Farmaega Aur Unke Khauf Ko Aman Mein Tabdeel Kar Dega.

Is aayat se khilaafat ka masla bhi hal ho jaata hai ke Allah ne is aayat mein Nabi-e-Akram ﷺ ke baad khalifa banne waalo'n ke imaan ki shahaadat deen-e-islam hai, har shakhs ba-khoobi samajh sakta hai ke is aayat ka misdaaq kaun hain? Kiske daur mein islam poori duniya mein mazboot quwwat ban kar ubhra? Kiske daur mein islami futuhaat se kamzor musalmano ko quwwat-o-haebat aur shaan-o-shaukat ataa hui? Aur kiske daur mein musalmano ka khauf aman mein tabdeel hua?

Agar taareekh-e-islam se khilaafat-e-raashida ke pehle 23 saala sunehri daur ko khaarij kar diya jaae. To koi daur bhi is aayat ka misdaaq qaraar nahi paa sakta. Nabi-e-Akram ﷺ ke baad mansab-e-khilaafat par faaiz

¹ T: (مُضَدَّق) Wo cheez jiska mafhoom kisi doosri cheez par saadiq aae [RKT]

hone waali pehli shakhsiyat Hazrat Abu Bakr Siddiq رضي الله عنه ke mutaalliq irshad-e-Baari Ta'ala hai:

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ . (Surah-at-Tauba: 40)

Aye Logo'n! Agar Tum Mere Nabi ﷺ Ki Madad Se Dastbardaar Bhi Ho Jaao To (Allah unka madadgaar hai) Allah Ne Apne Nabi Ki Us Waqt Bhi Madad Ki Jab Unhe'n Kaafiro'n Ne Apne Watan Se Nikalne Par Majboor Kar Diya. Jab Wo Apne Doosre Saathi (Abu Bakr رضي الله عنه) Ke Hamraah Ghaar Mein The Aur Wo Use Keh Rahe The Ke Ghabraao Nahi Allah Hamare Saath Hai Allah Ne Un Par Itminaan Ka Nuzool Farmaya Aur Apne Lashkaro'n Se Unke Haath Mazboot Kiye, Wo Khudaa'i Lashkar Tumhe'n Nazar Nahi Aate Aur Allah Ne Kaafiro'n Ko Azaab Mein Mubtala Kar Diya, Yehi Kaafiro'n Ki Saza Hai.

To ye tamaam aayaat shia-qaum aur shi'ee fikr ke haamileen ke liye atom bomb se kam nahi hai ke ye aayaat unke mazhab aur unke baatil afkaar ko kuchalne ke liye kaafi hain, ye mumkin nahi ke in aayaat par bhi imaan rakha jaae aur phir ye bhi kaha jaae ke Abu Bakr, Umar, Usman aur deegar Sahaba Ikraam رضي الله عنهم maazAllah kuffaar-o-murtadeen the.

Aesi paakiza hastiyaa'n ke khud Rabbul Aalameen jin ka sana-khwaan¹ ho aur jinke pakke momin hone ki gawaahi de raha ho unke baare mein ye aqida rakhna ke wo momin nahi the Quran-e-Kareem ki takzeeb ke baraabar hai. Magar shia-qaum bajaaye iske ke apne aqide aur yahoodi fikr ko tabdeel karti ye kehne lagi ke khud Quran-e-Majeed mein tabdeeli kardi gai hai aur choonke Quran ki sehat qatai aur na-qaabil-e-tashkeek nahi hai, lihaaza in aayaat ka madlool² bhi qatai-us-suboot³ nahi ho sakta. Yaane agarche Quran-e-Majeed se waazeh taur

¹ T: (تَبَاخَوَان) Taareef karne waala, one who praises [RKT]

² T: (مَدْلُول) Maane, mafhoom, dalaalat ki hui baat ya cheez [RKT]

³ T: (قَطْعَى الثُّبُوت) Jo yaqeeni taur par saabit ho, haqiqi suboot ka haamil [RKT]

par muhajireen-o-ansaar aur deegar Sahaba Ikraam ﷺ ke imaan ka suboot faraaham hota hai, magar choonke Quran-e-Majeed apni asli shakl mein mehfooz nahi raha is liye is suboot ki koi haqiqat nahi.

Choonke unho'n ne takfeer-e-sahaba ke aqide ko apne mazhab ki buniyaad banaae rakha. Mashoor shia-muarrikh Kashshi apni kitaab mein likhta hai: 'كان الناس اهل ردة بعد النبي الثلاثة' 'Nabi ﷺ ke baad tamaam log murtad ho gae the ma-siwaae teen (3) ke'. (Rijaal Kashshi: P12 tahat unwaan Salman al-Faarsi [Karbala, Iraq])

Kashshi ne ye qaul Hazrat Baaqir ki taraf mansoob kiya hai. Shia-raawi Hamraan kehta hai ke maine Imam Baaqir ﷺ se arz kiya hamari taadaad kitni kam hai, agar saare mil kar ek (1) bakri ka gosht khana chaahe'n to use bhi khatam na kar sake'n? Aap ne farmaya: Main usse bhi ziyaada taajjub ki baat tujhe na bataau'n? Maine ar zkiya: Bataaiye. To aap ne farmaya: 'المهاجرون والأنصار ذهبوا ... الا ثلاثة' 'Yaane teen (3) ke siwa tamaam muhajireen-o-ansaar gumraah ho gae the'. (Rijaal Kashshi: P13 tahat unwaan Salman al-Faarsi [Karbala, Iraq])

Aur zaahir hai us aqide ka Quran-e-Majeed se koi taalluq na tha, shia-qaum ne uska jawaab you'n ghada ke wo saari aayaat jin se Sahaba Ikraam ﷺ ke imaan ki gawaahi milti hai. Sahaba ﷺ ka apna izaafa aur unki apni ejaad hain, jabke wo tamaam aayaat khaarij kardi gae'n hain jin mein unke kufr-o-irtidaad ka zikr tha.

Kulaeni ek shia-raawi Ahmad bin Abi Nasr se riwayat karta hai: "*Usne kaha: Mujhe Hazrat Abul Hasan Riza (shia ke aathwe'n imam) ne ek mushaf (quran) diya aur hukm diya ke use khol kar na dekhu'n. Magar mane use khol kar dekha to Surah 'و لم يكن الذين كفروا'*"¹ mein quraish ke 70 aadmiyo'n ke naam kuffaar ki fehrist mein likhe hue the. (Usool Kaafi: Kitab Fazl-ul-Quran: V2 P631 [Iran], Tabarsi ne bhi is riwayat ko ikhtisaar ke saath bayan kiya hai, mulahaza ho Fasl-ul-Kitaab: P238 [Iran])

Ek aur riwayat jo guzishta safhaat mein bhi guzar chuki hai, uske mutaabiq Hazrat Ali ﷺ ne asal Quran muhajireen-o-ansaar par pesh

¹ T: Surah-al-Baiyyinah ki aayat 1 [RSB]

Is aayat mein lafz-e-و ko is liye red kiya hai taake pataa chal jaee ke asal Quran mein و nahi hai, jabke urdu pdf mein is aayat ke shuru mein و likha hua hai [RSB]

kiya tha, magar jab Hazrat Abu Bakr رضي الله عنه ne use khol kar dekha to us mein muhajireen-o-ansaar ki buraaiyo'n ka zikr tha, lihaaza wo Quran Hazrat Ali رضي الله عنه ko ye keh kar waapas kar diya gaya ke hame'n iski zaroorat nahi. (Al Ehtijaj lit Tabarsi: V1 P225-228)

Shiyyo'n ka 'Shaikh-ul-Islam aur Khatimatul Mujtahideen' Mulla Baaqir Majlisi apni kitaab mein likhta hai: "*Munafiqo'n ne Ali عليه السلام se khilaafat cheen kar Quran-e-Kareem ko bhi tukde-tukde kar diya*". (Hayaat-ul-Qubool Baab Hajja tul Wida: V2 P49 [Nol Kishor, India])

Aur ek jagah likhta hai: "*Usman ne Quran-e-Kareem se teen (3) cheeze'n nikaal dee'n: Ameer-ul-Momineen Ali ke fazaael-o-manaaqib, deegar Ahle Baet ke fazaael aur Khulafa-e-Salaasa ki mazammat... masalan aayat: 'يا ليتني لم اتخذ أبابكر خليلاً'¹ haae afsos! Main Abu Bakr ko dost na banaata*". (Tazkiratul Aimmah-az-Mulla Baaqir Majlisi (makhtoot); Dekhiye Tazkiratul Aimmah: P17 (Matbooqa Maulana Naasir Khusro, is aayat-e-karima ke zimn mein Tafseer Qummi ka hawaala guzishta sutoor mein guzar chuka hai. Mazed mulaaahaza farmaae'n-al-Buran Fee Tafseer-ul-Quran-az-Syed Hashim Bahrani: V3 P162)s

Shia-qaum ne tehreef-e-quran ka aqida is liye bhi waza' kiya ke wo khulafa-e-salaasa Abu Bakr, Umar, Usman رضي الله عنه ke jama-o-tadween-e-quran ke karnaame ka inkaar kar sake'n, kyoumke Quran-e-Kareem ki hifaazat Allah Ta'ala ne Khulafa-e-Raashideen رضي الله عنهم ke zariye karwaai aur zaahir hai ye ek bahut badi saadat aur unke uloo-e-shaan² ki daleel thi. Magar shia-qaum apne dilo'n mein maujood Sahaba Ikraam رضي الله عنهم ki adaawat aur bughz-o-hiqd ke haatho'n majboor thi ke wo unki kisi azmat ka eteraaf na kare, chunache unho'n ne tabdeeli-e-quran ka aqida waza' kar liya.

Ek shia-aalim Mulla Muhammad Aalim Taqi Kaashaani apni kitaab 'Hadiya-tut-Taalibeen' mein tehreer karta hai: "*Usman ne Zaid bin Saabit jo ke Usman ka dost aur Ali ka dushman tha ko hukm diya ke wo Quran ko jama kare aur us mein se ahle baet ke fazaael aur dushmanaan-e-ahle baet ki buraiyo'n ko khaarij kar de aur maujooda Quran wohi Usman waala Quran hai, yaane tabdeel-shuda hai*". (Hadiya-

¹ T: Surah-al-Furqan: 28 ki aayat mein red font waala hissa nahi hai. [RSB]

² T: Shaan-o-shaukat ki bulandi [RKT]

Shia-musannif Maitham Bahrani Hazrat Usman عليه السلام ke khilaaf taan-o-tashnee karte hue ‘As-Saabe Minal Mataain’ yaane taan number 7 ke unwaan se likhta hai: *“Usman ne logo’n ko Zaid bin Saabit ki qirat par jama kiya aur Quran ke deegar nuskho’n ko jala diya aur bahut si aayaat ko neest-o-naabood karwa diya”*. (Sharah Nahaj-ul-Balaagha-az-Maitham Bahrani: V2 P115 [Iran])

Shia-qaum ka tehreef-e-quran ke afsaane se ye maqsad tha ke wo Sahaba Ikraam عليهم السلام ke khilaaf apne bughz ka izhaar karte hue unhe’n mat-oon kar sake’n ke unho’n ne jab Hazrat Ali عليه السلام se khilaafat-o-imaamat ghasab ki to Quran-e-Majeed se un aayaat ko nikaalna naaguzeer ho gaya jin se Khilaafat-e-Ali ka suboot milta tha.

Kulaeni Hazrat BAaqir ki taraf mansoob karte hue kehta hai: *“Hazrat Jibraeel عليه السلام is aayat ko you’n lekar naazil hue the ‘إن الذين كفروا وظلموا آل محمد’ yaane, Wo log jinho’n ne kufr ka irtikaab kiya aur aal-e-Muhammad se unka haq zulman cheena, Allah unko kabhi maaf nahi karega”*. (Usool Kaafi: V1 P424)

Shia-mufassir Qummi likhta hai:

‘فَبَدَّلَ الَّذِينَ ظَلَمُوا آلَ مُحَمَّدٍ حَقَّهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا آلَ مُحَمَّدٍ حَقَّهُمْ رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ’.

Yaane *“Aal-e-Muhammad se az-rooe-zulm¹ haq cheenne waalo’n ne Allah ke farmaan ko tabdeel karke kisi aur qaul ko ikhtiyaar kar liya to ham ne aal-e-Muhammad par zulm karne waalo’n par unke fisq-o-fujoor ki wajah se aasmaan se azaab naazil kiya”*. (Tafseer Qummi: V1 P48)

Neez ye aayat you’n naazil hui thi:

‘وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ آلَ مُحَمَّدٍ حَقَّهُمْ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ أَخْرَجُوا أَنْفُسَكُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ’.

“Yaane jab aap dekhenge ke aal-e-muhammad عليهم السلام par zulm karke unse unka haq cheenne waale maut ki sakhtiyo’n mein mubtala honge aur

¹ T: (أَزْرَوْهُ ظِلْم) Zulm, jabr, na-insaafi aur ziyaadati ki wajah se [RSB]

farishte unki taraf apne haath badha kar keh rahe honge apni jaano'n ko hamare supurd kar do aaj tumhe'n zillat-o-ruswaai ka azaab chakhaaya jaaega". Is aayat se muraad Muawiya bin Umaiyya aur unke Khulafa hain. (Tafseer Qummi: V1 P211)

Yehi Qummi Surah-ash-Shuara ke aakhir mein likhta hai: *"Allah Ta'ala ne aal-e-Muhammad ﷺ aur unke shia ka zikr karte hue farmaya hai:"*

الا الذين آمنوا وعملوا الصالحات وذكروا الله كثيراً وانتصروا من بعد ما ظلموا.

Yaane *"Wo log jo imaan laae aur nek aamaal kiye aur Allah ka bahut ziyada zikr kiya aur un par zulm kiye jaane ke baad unki madad ki gai". "Phir Allah Ta'ala ne aal-e-Muhammad aur shia ke dushmano ka zikr karte hue farmaya:"*

وسيعلم الذين ظلموا آل محمد حقهم آئ منقلب ينقلبون.

Yaane *"Aal-e-Muhammad par zulm karne waale aur unse unka haq cheenne waale anqareeb jaan lenge ke unka anjaam kiya hota hai". (Tafseer Qummi: V2 P125)*

Guzishta tamaam aayaat mein 'آل محمد حقهم' ke alfaaz shia-qaum ke apne ejaad-karda hain. Quran-e-Majeed mein unka koi wujood nahi.

Aakhir mein ham Tabarsi ki ek riwayat zikr karte hain jo us mein apni kitaab 'Al Ehtijaj' mein naql ki hai. Chunache wo likhta hai: *"Ek zindeeq ne Ameer-ul-Momineen Ali bin Abi Taalib ؑ se Quran ke mutaalliq bahut se sawalaat kiye. Un sawalaat mein se ek (1) sawaal ye bhi tha ke Allah Ta'ala ne Quran mein zaalimo'n ke naam saaf-saaf kyon na bata diye. Ishaaro'n aur kinaayo'n mein unka zikr kyon kiya?"*

"Uska jawaab Ameer-ul-Momineen ؑ ne diya ke Allah ne unke naam saaf-saaf zikr kiye the. Tehreef karne waalo'n ne unke naam nikaal diye. Un munaafiqo'n ke mutaalliq Allah Ta'ala ka irshad hai:"

Ye log is tarah ke hain ke apne haatho'n se **١** *يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ*

¹ **١** Wazaahat: Tabarsi ki kitaab 'Al-Ehtijaj' mein ye asal alfaaz *لِلَّذِينَ* ki bajaee *الذين* ne hi hai.

ek tehreer likhte hain phir kehte hain ye اللَّهُ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ
 Allah ki taraf se hai, usse unka maqsad ye
 hota hai ke wo usse khud-saakhta tehreer
 ki thodi si qeemat wasool kar le'n. ②

Allah ne unka zikr karte hue ye bhi farmaya:

وَأَنَّ مِنْهُمْ لَفَرِيقًا يَلُونُ السِّنَّتَهُمْ بِالْكِتَابِ. (Surah Aale Imran: 78)

Un Mein Se Ek Giroh Aesa Hai Jo (apne khud-saakhta kalaam ko)
 Zabaan Mod Kar You'n Padhta Hai Ke Quran Ka Hissa Zaahir Kar Sake.

Isi tarah is aayat mein bhi unhee'n ka zikr hai:

إِذْ يَبْتَئُونَ مَا لَا يَرْزُقُ مِنَ الْقَوْلِ. (Surah Aale Imran: 78)

Jab Wo Raat Ko Aesi-aesi Saazishe'n Kar Rahe The Jo Allah Ko Pasand
 Nahi.

Ye log bhi Rasool Allah ﷺ ke baad saazishe'n karne lage taake wo apne
 baatil afkaar ko sahaara de saken jis tarah ke yahood-o-nasaara ne
 apne paeghambaro'n Hazrat Musa ﷺ aur Hazrat Isa ﷺ ke baad saazish
 karke taurat aur injeel ko tabdeel kar diya aur is aayat mein bhi Allah
 ne munafiqeen ka zikr kiya hai:

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورُهُ. ③ (Surah-at-Tauba: 32)

Ye Log Allah Ke Noor Ko Apni Phoonko'n Se Bujhana Chaahte Hain
 Magar Allah Apne Noor Ko Mukammal Karne Ka Azm Kiye Hue Hai.

Yaane un logo'n ne Quran mein aesi ashiya shaami kar de'n jo Allah ka
 farmaan na thee'n, taake wo logo'n ko shubha mein daal sake'n (ye
 matlab hai iska ke wo Allah kenoor ko bujhana chaahte the) magar
 Allah ne unke dilo'n ko andha kar diya aur unki tamaam-tar saazisho'n

② Kitab-ul-Ehtjaaj-az-Tabarsi: V1 P270

③ T: Asal urdu pdf computerized edition mein ye ayat typing mistake ke saath aese likhi gai hai:
 يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ

Aur asal urdu mukhattat pdf mein ye aayat typing mistake ke saath aese likhi gai hai:

يريدون ليطفئوا نور الله بافواههم ربأى الله إلا أن يتم نوره. [RSB]

ke bawujood Quran mein aesi aayaat baaqi reh gaeen jo unki saazishon par dalaalat karti hain. Isi liye Allah ne farmaya:

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ. (Surah-al-Baqara: 42)

Tum Haq Ko Baatil Se Khalat-malat Kyou'n Karte Ho?

Isi tarah Allah ne unki misaal bayaan karte hue farmaya:

فَأَمَّا الزُّبْدُ فَيَنْذَهُبْ جُفَاءً ۖ وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثْ فِي الْأَرْضِ. (Surah-al-Baqara: 42)

Baatil jhaag ki maanind hota hai jo ke fanaa ho jaata hai aur jo nafa dene wali cheez hai wo zameen mein theher jaati hai.

Is aayat mein 'jhaag' se muraad mulhido'n ka wo kalaam hai jo unho'n ne Quran mein darj kiya hai jo ke asli Quran ke zaahir hone par fana ho jaaega. Aur 'nafa dene wali cheez' se muraad haqiqi Quran hai aur 'zameen' se muraad ilm ki jaae qaraar hai aur taqiyya ki wajah se mumkin nahi ke jo log Quran mein tabdeeli karne waale hain unke naam bata diye jaaen ya wo aayate'n bata di jaaen jo unho'n ne apni taraf se badha di hain, kyonke usse ghaer-muslimon ko faaeda pohonchega.

Usi zindeeq¹ ne Quran ki aayat:

وَأِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ. (Surah-an-Nisa: 3)

Agar tum ko ye khauf ho ke tum yateemo'n ke haq mein insaaf na kar sakoge jo aurate'n tumhe'n pasand hon unse nikaah kar lo.

Zindeeq ne is aayat par ye eteraaz kiya ke yateemo'n ka haq-talfqi ka nikaah se kya raabta hai. Iska jawaab Ameer-ul-Momineen (عليه السلام) ne ye diya hai: *"Ye usi qism se hai jiska zikr ham pehle kar chuke hain ke munaafiqon ne Quran se bahut si aayaat ko nikaal diya. Aur 'في اليتامى' aur 'فانكحوا' ke darmiyaan suls (ek-tihaai) 1/3 Quran tha jo munafiqon ne hazaf kar diya"*.

Tabarsi mazed kehta hai: *"Aur agar main un tamaam aayaat ko*

¹ T: (زُنْدِيق) Be-deen, mulhid, kaafir [RKT]

bayan karu'n jin mein tabdeeli waaq hui hai ya jo nikaal deen-e-islam gai hain to silsila-e-kalaam bahut taweel ho jaaega aur waese bhi taqiyya ke pesh-e-nazar unka bayaan jaaez nahi". (Eezan: P377-378)

Jahan tak in aayaat ka taalluq hai jin se Nabi ﷺ ki tauheen ka pehlu nikalta hai ya jin aayaat mein aap ko zajr-o-taubeekh ki gai hai to uski haqiqat ye hai ke Allah Ta'ala har nabi ke liye ek dushman muqarrar karta hai jo use eeza¹ deta rehta hai, yaane ye aayaat bhi Rasool Allah ﷺ ke dushman ki waza'-karda² hain. (ayaazbillah) Aur choonke hamare Nabi ﷺ ka muqaam-o-martaba tamaam ambiya se ziyaada hai. Is liye Aap ﷺ ka dushman bhi apne kufr-o-nifaaq mein sabse badh kar hai jisne aap ki nubuwwat ke khilaaf saazishe'n kee'n. Aap ﷺ ki takzeeb ki, aap ko takleef de'n aur apne saathiyo'n se mil kar aap ki shariya ko tabdeel kiya aur Aap ﷺ ke tariqo'n ki mukhalifat ki.

Is dushman ne apni saazisho'n ko urooj tak pohonchane ke liye Rasool Allah ﷺ ke muqarrar-karda wasee-o-naaab (Ali ﷺ) se logo'n ko door kiya, unke raaste ki rukaawat bana aur logo'n ko (Ali ﷺ) ki adaawat par ubhaara.

Isi tarah usne Quran ko tabdeel kiya, fazilat waalo'n ke fazaael ko aur kufr waalo'n ke kufr ko is Quran se nikaal diya. Isi liye Allah Ta'ala ne irshad farmaya hai:

إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا. (Surah Fussilat: 41)

Wo Log Jo Hamari Aayaat Mein Ilhaad Karte Hain Wo Ham Se Ojhal Nahi.

Jab un logo'n par asli Quran pesh kiya gaya. Unho'n ne kaha: 'لا حاجة لنا 'فيه 'Hame'n uski zaroorat nahi'. Hamare paas apna Quran maujood hai isi liye isi liye Allah Ta'ala ne farmaya:

فَبَدَّلُوهُ وَأَوْرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا فَبُئْسَ مَا يَشْتَرُونَ. (Surah Aale Imran: 187)

¹ T: (اِذْنًا) Aziyyat, takleef, dukh, sadma [RKT]

² T: (وَضَعَ كَرْدَه) Waza kiya hua, banaaya hua, tashkeel diya hua [RKT]

Unho'n Ne Us 'Asli Quran' Ko Pas-e-pusht Daal Diya Aur Uske Badle Mein Chand Fawaaed Haasil Kar Liye, Bahut Bura Hai Jo Unho'n Ne Uske Badle Mein Kharida.

Phir unhe'n masaael ka ilm na hone kiw ajah se Quran kojama karne ki zaroorat pesh aai, taake (wo apne jama-karda Quran se) apne kufr ki bunyaado'n ko mazboot kar sake'n chunache un mein se ek (1) cheekh-o-pukaar ki ke jiske paas Quran ki koi aayat ho wo hamare paas lekar aae. Unho'n ne Quran jama karne ki zimmedaari ek (1) aese shakhs ko sonpi jo ahle baet ka dushman tha. Usne unki marzi ke mutaabiq Quran ko jama kiya, magar usne kuch aesi aayaat rehne de'n jo uske khayaal ke mutaabiq unke haq mein thee'n magar dar-haqiqat wo unke khilaaf jaati thee'n.

Unho'n ne Quran mein aesi aayaat ka izhaafa kar diya jin ka khilaaf-e-fusaahat aur qaabil-e-nafrat hoan waazeh tha. Is liye Allah Ta'ala ka irshad hai:

Bas Ye Hai Unke Ilm Ki Hadd.

(Surah-an-Najm: 30) ذٰلِكَ مَبْلَغُهُمْ مِّنَ الْعِلْمِ

Unho'n ne Quran mein aesi aayaat darj kar de'n jin mein Nabi ﷺ ki tauheen ki gai hai. Ye tamaam aayaat mulhideen ki waza'-karda hain, isi liye Allah Ta'ala ne farmaya:

Ye log buri aur jhooti baat kehte hain. (Al Ehtijaj: P360)

(Surah-al-Mujadala: 2) لَيَقُولُنَّ مَنكُم مِّنَ الْقَوْلِ وُزُورًا

Is taweel riwayat se saabit hua ke shia-qaum ke nazdeek Sahaba Ikraam ﷺ ne asli Quran mein is qadr tabdiliyaa'n kee'n ke maazAllah fusaahat aur qaabil-e-nafrat Quran ban gaya. Allah Ta'ala ki hazaar laanate'n ho'n aesa aqida rakhne waale par. Aur ye ke Khulafa-e-Raashideen ﷺ ne Quran-e-Majeed se wo tamaam aayaat hazaf kar de'n jin se Hazrat Ali ﷺ ki khilaafat ka suboot milta tha. Isi tarah in aayaat ko bhi nikaal diya jin mein Sahaba ki buraaiyo'n ka zikr tha aur apni taraf se aesi aayaat ka izaafa kar diya jin mein muhajireen-o-ansaar ke fazaael-o-manaaqib bayan kiye gae the. Aur ye saari saazish maazAllah Abu Bakr-o-Umar ﷺ ki taiyyaar-karda thi jo Usman ﷺ ke

ahd mein parwaan chadhi aur mukammal hui to goya Quran-e-Majeed bhi shia-mazhab ke mutaabiq tauraat-o-injeel ki taraf muharraf aur tabdeel-shuda hai aur hidaayat-o-rehnumaai ka meyaar nahi is mein khilaafat-e-ali aur imaamat-e-aimma ka zikr is liye maujood nahi ke Abu Bakr-o-Umar رضي الله عنه ne aesi aayaat ko nikaal diya hai is mein Sahaba Ikraam رضي الله عنهم ke fazaael is liye hain ke Abu Bakr-o-Umar ne aesi aayaat apni taraf se waza' karke Quran-e-Majeed mein shaamil kardi hain. Is mein imaamo'n ke naam is liye maujood nahi ke aesi tamaam aayaat Abu Bakr رضي الله عنه ki saazish ki nazr ho gai hain, is mein Abu Bakr-o-Umar رضي الله عنه aur deegar Sahaba رضي الله عنهم ka naam kuffaar ki fehrist mein isl iye darj nahi ke aesi aayaat unki qata-o-bareed ka shikaar ho gai hain.

To MaazAllah! Quran-e-Majeed na sirf ye ke naaqis-o-na-mukammal hai, balke us mein bahut si aayaat ka izaafa bhi kar diya gaya hai jo Allah ki taraf se naazil nahi huee'n aur unki nishaan-dahi is liye nahi ki gai ke ye taqiyya ka taqaaza tha. ❶

Tehreef-e-Quran Aur Taateel-e-Shariyat

Shia-qaum ne tehreef-e-quran ka aqida mazkoora asbaab-o-aghraaz ke alaawa ek aur maqsad ke liye bhi ikhtiyaar kiya aur wo maqsad tha ibaahiyat-o-taateel shariyat yaane taake hudoodullah ko paamaal kiya jaa sake aur sha-aaerullah² ka mazaag udaaya jaa sake. Kyounke agar Quran ki sehat ko mashkook aur ghaer-yaqeeni qaraar de diya jaae to zaahir hai uski aayaat-o-nusoos se saabit hone waale ahkamaat-o-masaael bhi mashkook aur ghaer-yaqeeni qaraar paate hain aur you'n

¹ ❶ Ye Sahaba Ikraam رضي الله عنهم ka is ummat par ehsaan hai ke unho'n ne Quran-e-Majeed ko mudawwan karke qiyaamat tak ke liye waada-e-khudawandi ke mutaabiq use mehfooz kar diya. Baqaul-e-shia naaqis hi sahi, magar jitna bhi is waqt maujood hai wo unhee'n ki mehnat-o-kaawish ka samra hai, shia-mazhab ke mutaabiq unke imaamo'n ne to saara Quran-e-Majeed sire se hi ghaayab kar diya aur is tarah se na sirf musalmanaan-e-ahle sunnat balke khud shia bhi kitabullah se mehroom ho gae. Ab agar asli Quran maujood na hone ki wajah se koi shakhs gumraah ho jaae to us mein qasoorwaar kaun hoga? (mutarjim)

² T: Allah ki nishaaniyaan, alaamate'n [RKT]

Quran-e-Kareem ke bayan-karda awaamir-o-nawaahi¹ ki koi haesiyat nahi rehti is liye ke har aayaat mein tehreef aur tabdeeli ka imkaan ho sakta hai aur usi shak-o-shubha ke pesh-e-nazar sharai hudood se nikalna aur fawaahish ka irtikaab karna aasaan ho jaata hai.

Isi bina par shia-qaum ki aksariyat ka ye aqida hai ke sirf shia-mazhab ikhtiyaar kar lena aur Hazrat Hussain عليه السلام ka maatam kar lena hi najaat ke liye kaafi hai, uske baad agar koi shia fisq-o-fujoor aur fawaahish ka irtikaab kare to wo saza se mustashna hoga is liye ke wo Hazrat Ali عليه السلام ki wilaayat-o-imaamat ka qaael hai aur Hussain عليه السلام ki shahaadat par aansu bahaata aur unka naam le kar seena-kobi² karta hai aur unse mohabbat ka izhaar karta hai aur shia ke nazdeek deen sirf mohabbat hi ka naam hai, us nazariye ki taa'eed ke liye shia-qaum ne la-taadaad riwayaat ghad rakhi hain ham yahaa'n Kulaeni ki ek (1) riwayat pesh karte hain, taake shia-qaum ke us nazariye ki wazaahat ho sake.

Chunache Kulaeni Hazrat Baaqir ki taraf mansoob karte hue likhta hai: *“Unho'n ne farmaya: Deen mohabbat hi ka naam hai. Ek shakhs Rasool Allah ﷺ ki khidmat mein haazir hua aur kehne laga ya Rasool Allah ﷺ main namaz se you'n mohabbat rakhta hoo'n magar khud namaz nahi padhta is tarah main rozadaaro'n se mohabbat rakhta hoo'n magar khud roza nahi rakhta to aap ne farmaya: 'أنت مع من أحببت' 'Tera anjaam unke saath hoga jin se tujhe mohabbat hai'.”*. (Kitab ur Raudha Minal Kaafi Fil Furoo: V8)

Yaane agarche wo khud na namaz padhta than a roza rakhta tha magar choonke namaziyo'n aur rozadaaro'n se mohabbat karta tha bas isi qadr uski najaat ke liye kaafi hai. Kyounke deen sirf mohabbat ka naam hai ab agar koi shia islami sha-aaer par amal-paera na bhi magar ahle baet se mohabbat ka izhaar karta ho to shia-mazhab mein uski najaat yaqini hai.

Maaloom hua ke deen se istihza karne aur hudoodullah ko paamaal

¹ T: Wo kaam jin ke baja-laane ka shariyat mein hukm diya gaya hai aur wo kaam jinse ehteraaz, parhez ka hukm diya gaya hai [RSB]

² T: (سینه کوبی) Ranj-o-gham ki wajah se seene par haath maarna, chaati peetna, maatam karna [RKT]

karne ki gharz se bhi tehreef Quran ka aqida ghada gaya...

Adm-e-Tehreef Ke Dalaael Aur Shia Ke Jawabaat

Quran-e-Majeed ki haqqaniyat-o-sadaaqat aur uske mukammal-o-mehfooz hone mein shak-o-shubha karna deen-e-islam par ek (1) bahut bada bohtaan aur jhoot hai. Poori ummat-e-muslima ka bil-ittifaaq ye aqida hai ke Quran-e-Majeed ke ek harf aur ek nuqte mein bhi kisi qism ki tabdeeli nahi hui. Naqli aur aqli dalaael ke mutaabiq islam mein usse inkaari ki koi gunjaaish nahi hai.

Quran-e-Majeed ki ye aayat is silsile mein qatai daleel hai:

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ. (Surah Fussilat: 42)

Quran-e-Majeed Par Baatil Na Saamne Se Asar-Andaaz Ho Sakta Hai Aur Na Peeche He. (Shifa Qaazi Ayaaz)

Aur isse bhi waazeh Allah Ta'ala ka ye farman hai:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ. (Surah-al-Hijr: 9)

Bila-shubha Ham Ne Hi Quran-e-Majeed Ko Naazil Kiya Hai Aur Ham Hi Uski Hifaaizat Ke Zimmedaar Hain.

Ye dono aayaat is baat ka qatai-suboot hain ke Quran-e-Majeed har qism ki kami-beshi ya tehreef-o-tabdeeli se paak hai. Magar shia-qaum in dono aayaat ki taaweel karte hue kehti hai: *“Wo dalaael jo mukhalifeen ki taraf se tehreef-o-tabdeel ke khilaaf pesh kiye jaate hain un mein se ek aayat to ‘لَا يَأْتِيهِ الْبَاطِلُ...’ hai aur doosri aayat ‘إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ’ hai to ham uske jawaab mein itna hi kahenge ke ye aayaat us Quran ke mutaalliq hain jo imaamo’n ke paas hai na ke maujooda Quran ke mutaalliq. Neez ‘الْحَافِظُونَ’ ke maane ‘hifaaizat karne waale’ ki bajaae ‘ذوالثديه’ yaane ‘Amal karne waale’, bhi ho sakta hai”*. *“Aur ye jo kaha jaata hai ke maujooda Quran kami-beshi se mehfooz hai to ye us aayat ka madlool-o-misdaaq nahi hai”*. (Mamba’-ul-Hayaat-az-Nematullah Jazaeri Manqool az-al-Asaaf-az-Abul Hasan Ali Naqi: P115 [Ithna Ashari Press, Hind 1312h])

Aur be-aenihi¹ unhi khayalaat ka izhaar shia irani aalim Ali Asghar Borujerdi ne apni kitab mein kiya hai jo us mein Muhammad Shah al-Qajjaar kea dh mein shia-qaum ke mutaalabe par shia-qaum ke aqaaed ko bayan karne ke liye likhi thi, kehta hai: *“Ye aqida rakhna zaroori hai ke asli Quran mein kisi qism ki tabdeeli waaqe nahi hui, lekin wo Quran jo baaz munafiqeen ka taaleef-karda hai wo tehreef-o-tabdeeli se mehfooz nahi. Aur asli Quran Imam-ul-Asr (barahwe’n khud-saakhta imam) ke paas maujood hai, Allah unhe’n jaldi nikaale”*. (Aqaaed-ush-Shia: P27 [Iran])

Ek aur hindi shia aalim kehta hai: *“Allah Ta’ala ne jis quran ki hifaazat ka zimmedaar uthaya hai wo lau-e-mehfooz waala Quran hai jaesa ke Allah Ta’ala ka irshad hai: ‘بل هو قرآن مجيد في لوح محفوظ’ Ye Quran-e-Majeed hai jo lau-e-mehfooz mein hai”*. (Mauizah Tehreef-ul-Quran-az-Haaeri Tarteeb Syed Muhammad Razi Qummi: P48)

Shia-qaum ki kitaabo’n mein is tarah ki be-shumaar nusoos hain jin mein is qism ki ghatiya taawilaat ki gai hain. Quran-e-Majeed se adna shaghaf rakhne waala bhi in jawabaat ki sathiiyyat ka andaaza kar sakta hai:

Awwalan: Is liye ke agar hifaazat-o-siyaanat ka zimma is Quran-e-Majeed ka uthaya gaya hai jo baqaaul-e-shia aakhri imam ke paas hai to aesi hifaazat ka kya faaeda? Is liye ke Imam Saahab to Quran-e-Majeed samet ghaar mein chupe hue hain aur poori ummat tabdeel-shuda Quran-e-Majeed par amal karke hidaayat se mehroom aur zalaalat-o-gumraahi ka shikaar ho rahi hai.

Phir aesa Quran jis mein kami-beshi kardi gai ho wo poori kaaenaat ke liye hidaayat-o-nasihat kaese ho sakta hai jab ke Quran-e-Majeed ko baar-baar ‘هدى للعالمين’ aur ‘ذكر للعالمين’ kaha gaya hai to jis Quran se be-shumaar aayaat nikaal deen-e-islam gai ho’n aur la-taadaad aayaat ka izaafa kar diya gaya ho wo Quran ...maazAllah... gumraahi ka baais to ban sakta hai hidaayat-o-rehnumaai ka nahi.

Isi tarah jis dastawev ka ek (1) harf bhi tabdeel kar diya jaaega to wo

¹ T: (يعنيه) Hoo-bahoo, bilkul, waisa hi [RKT]

siwa aur qaabil-e-etebaar nahi rehti to jis Quran mein is qadr kami-beshi kardi gai ho ke uski asal shakl hi maskh hogai ho. Us par kyonkar etebaar kiya jaa sakta hai aur wo kis tarah islami ahkaam-o-masaael ki buniyaad ban sakta hai. Aur ye bhi waazeh hai ke agar Quran-e-Majeed ko muharraf aur tabdeel-shuda maan liya jaae to poroa deen-e-islam hi baatil aur be-buniyaad theherta hai kyonke islam ki buniyad Quran-e-Majeed hai aur agar Quran-e-Majeed hi ko mashkook qaraar de diya jaae to deen-e-islam ki sehat par kaun yaqeen karega?

Aur you'n poori shariyat muattal ho kar reh jaaegi aur namaz, roza, hajj, zakat, aur deegar sha-aaer-e-deeniya be-waq-at ho kar reh jaaenge is liye ke un tamaam ki buniyaad Quran-e-Majeed par hai jo ke shariyat-e-islamiya ka dastoor hai aur jab dastoor hi paaya etebaar se gir jaae to sharai ahkaam ki kya haesiyat reh jaati hai?

Agar asli aur haqiqi Quran imam-e-ghayab ke paas hai to sarwar-e-kaainaat ﷺ apni ummat ki najaat ke liye kiya samaan karke is duniya se tashreef le gae? Kyonke najaat ka daar-o-madaar to Quran-e-Majeed ke ahkamaat ke oopar amal karne par hai aur jab asli Quran duniya mein maujoo dhi nahi to amal kis par kiya jaae aur is tarah poori makhloq indAllah maazoor qaraar paaegi. Aur agar mujrim thehenge to shia ke baqaul wo imam jinho'n ne asli Quran apne paas chupaae rakha aur musalmanaan-e-ahle sunnat ko dar-kinaar khud shiyyo'n ko bhi na dikhaya?

Saniyan: Isi tarah ye kehna ke hifaazat-e-Quran ki aayat is Quran ke mutaalliq hain jo 'lau-e-mahfooz' mein mehfooz hai uska jawaab bhi yehi hai. Neez, agar yehi baat hai to phir ye Quran-e-Majeed ke saath khaas to nahi, taurat, injeel waghaera bhi 'lau-e-mahfooz' mein bagaheer kisi tehreef-o-tabdeeli aur kami-beshi ke mehfooz hain.

Saalisin: Aayat: 'إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ' mein wazaahat maujood hai ke Quran-e-Majeed ke naazil hone ke baad iski hifaazat ka zimma uthaya gaya hai. Na ke naazil hone se pehle is liye ye kehna hifaazat-e-Quran ki aayat ka taalluq is Quran se hai jo lau-e-mahfooz mein maujood hai abas aur be-buniyaad baat hai.

Magar shia-qaum ka na sirf ye ke islam se koi talluq nahi, balke wo islaam ke khilaaf bughz-o-keena apne dilo'n mein chupaae hue hai isl iye un waazeh dalaael ka un par koi asar nahi hota, balke wo apne baatil afkaar ki tarweej ke liye aesi-aesi be-sar-o-paa taawilaat karte hain ke aql-o-tadabbur se unka koi taalluq nahi hota.

Quran-e-Majeed ke mukammal aur tabdeeli se mehfooz hone ke be-shumaar aqli-o-naqali dalaael hain, aql-e-saleem is baat ko tasleem nahi karti ke Quran-e-Majeed mein kami-beshi kardi gai ho is liye ke is gae-guzre daur mein bhi laakho'n Hafiz-e-Quran maujood hain aur agar koi shakhs Quran-e-Majeed mein ek harf ka bhi izaafa krna chaahe to bade-bade qurra-o-huffaaz to dar-kinaar hazaaro'n chote-chote bacche bhi is ghalat ki nishandahi karke Quran-e-Majeed ko is ghalat se mehfooz rakh sakte hain. Ye to is daur ki baat hai to jis daur mein Quran-e-Majeed naazil hua ho. Is waqt is mein tabdeeli-o-tehreef ka ehtemaal kyouunkar ho sakta hai? Ye kaese mumkin hai ke us mein be-shumaar aayaat ka izaafa kar diya gaya ho aur be-shumaar aayaat ko nikaal diya gaya ho aur kisi ko pata bhi na chala ho aur ko bohraan¹ bhi na utha ho?

Inkaar-e-Tehreef Ka Sabab:

Guzishta bahes se ye baat ba-khoobi waazeh ho jaati hai ke shia-mazhab mein Quran-e-Majeed naaqis, na-mukammal, aur tabdeels huda kitaab hai. Aur tamaam shia Quran-e-Majeed mein tehreef-o-taghaiyyur ke qaael hain. Albatta shia ke khch ulama ne ruswaai se bachne ki khaatir is aqide se inkaar kiya hai. Un mein se Ibne Babwiya Qummi bhi hai. Ye pehla shakhs hai jis ne chauthi (4th) sadee hijri mein apne aslaaf aur imaamo'n ke khilaaf baghaawat karte hue Quran-e-Majeed mein tehreef-o-tabdeeli ka inkaar kiya. Chauthi sadee hijri ke nisf tak poori shia-qaum mein se uske alaawa kisi doosre shakhs ki nishandahi nahi ki jaasakti jiske mutaalliq ye kaha jaa sake ke wo tehreef-e-quran ka qaael na tha. Balke shia ke tamaam aslaaf hazaaro'n aesi ahadees riwayat karte the. Jin se saabit hota tha ke

¹ T: (بُحْران) Waaqiaat aur haalaat ke sangeen marhale par pohonchne ki soorat-e-haal [RKT]

Quran-e-Majeed mein kami-beshi kardi gai hai aur sab ke sab us aqide par muttafiq the.

Main poori duniya ke shiyyo'n ko challenge karta hoo'n ke wo chauthi (4th) sadee tak apni qaum ke kisi aese afraad ka naam bata de'n jo Quran mein tabdeeli ka qaael na ho mujhe kaamil yaqeen hai ke koi shia bhi mere is challenge ko qubool karne ki jurat-o-jasaarat nahi kar sakega. (Allama Marhoom رحمۃ اللہ علیہ ke is daawa ki tasdeeq khud shia-kutub mein bhi maujood hai. Tafseel aage aarahi hai)

Shia-aqaaed ki buniyaad qaaem hi us waqt reh sakti hai jab Quran-e-Majeed ko muharraf aur tabdeel-shuda kitaab maana jaae warna unki yahoodi aqaaed ki saari imaat hi munhadim ho kar reh jaaegi kyonke wilaayat-o-imaamat, raj-at (رَجْعَت), bida aur takfeer-e-sahaba jaese baatil aqaaed ka Quran-e-Majeed mein ishaaratan bhi zikr nahi isliye shia-qaum unke isbaat ke liye ye kehne pe majoob hai ke ye tamaam aqaaed asli Quran mein mazkoor the, magar Sahaba ne Quran ko apni marzi ke mutaabiq jama karke un saare aqaaed ko nikaal diya.

Ibne Babwiya Qummi ne jab dekha ke tehreef Quran ka aqida shia-mazhab ki tarweej mein rukaawat ka baais ban raha hai aur log shia-qaum se nafrat ka izhaar karne aur unhe'n mat-oon karne lage hain to usne taqiyya ka labaaada odha aur hazaaro'n shi'ee ahadees ki mukhalifat karte hue ye raae zaahir ki ke Quran-e-Majeed har qism ki tabdeeli se mehfooz hai. Bhala shia ke 'maasoom imaamo'n' ke waazeh aqwaal aur shia tafseer-o-hadees aur taareekh ki hazaaro'n nusoos ke muqaable mein Qummi jaese ghaer-maasoom shakhs ki kya haesiyat ho sakti hai? Magar Qummi ne musalmano ke taan-o-tashnee se bachne ki khaatir is aqide se inkaar kiya aur kaha: *"Hamara aqida hai ke wo Quran jo Allah Ta'ala ne apne Nabi Muhammad par naazil kiya wo wohi hai jo do (2) jildon ke darmiyaan hamare paas maujood hai"*. (Al Etiqadaat la Ibne Baabwiya Qummi: [Iran 1224h]), Fasl-ul-Kitaab: P33 [Iran])

Iske baad ek aur shia aalim Syed Murtuza Mulaqqab Bi-ilm-ul-Huda ne bhi Ibne Babwiya Qummi ki ittiba ki aur us qaul ko ikhtiyaar kiya. Shia Mufassir Abu Ali Tabarsi uske mutaalliq naql karte hue likhta hai: *"Quran mein ziyaadati ke na hone par to tamaam ka ittifaaq hai"*

albatta baaz shia aur aamma kami ke qaael hain. Hamara sahih mazhab ye hai ke Quran-e-Majeed mein koi tabdeeli nahi hui Syed Murtaza ne bhi isi qaul ki taa'eed ki hai". (Tafseer Majma'-al-Bayaan-az-Tabarsi: V1 P15; Muqaddama-tul-Kitaab-ul-Fann al-Khaamis; Fasl-ul-Khitaab: P35 [Iran 1284h])

Teesra shakhs jisne is aqide se inkaar kiya wo Abu Jaafar Toosi (d 460h) hai, apni tafseer 'At-Tibbiyaan' mein likhta hai: *"Quran mein kami-beshi ka aqida rakhna munaasib nahi ... Nabi ﷺ se riwayat hai. Aap ne farmaya: Main tum mein do (2) cheeze'n chod kar jaa raha hoo'n agar tum unhe'n mazbooti se thaame rakhoge to hargiz gumraah na hoge, Allah ki kitaab aur ahle baet ... ye hadees is baat ki daleel hai ke Quran ka har zamaane mein maujood hona laazmi hai is liye ke Aap ﷺ kisi aesi chee zke saath tamassuk karne ka hukm kaese de sakte the jo maujood hi na ho".* (Iska bayaan aage mufassalan aaega) ①¹

Chautha (4th) shakhs Abu Ali Tabarsi (d 548h) hai jiska qaul peeche guzar chuka hai. Chauthi sadee hijri ke nisf se le kar chatti (6th) hijri tak ye chaar (4) ashkhaas hain jinho'n ne tehreef-e-quran ke aqide se inkaar kiya. Un chaar ke awaala kisi paachwee'n ke mutaalliq ye suboot nahi milta ke wo Quran mein tabdeel ka aqida na rakhta ho.

Chunache mashoor shia-mohaddis Noori Tabarsi likhta hai: *"Quran mein adm-e-tehreef ke qaael shia ke sirf chaar (4) masha'ekh hain, Qummi, Syed Murtuza, Toosi, aur Abul Ali Tabarsi. Mutaqaddimeen mein se koi panchwaa'n shakhs unse inittifaaq nahi karta. Tamaam shia tehreef-e-Quran ke qaael the. Us aqide se ikhtilaaf sirf un chaar ulama ne hi kiya".* (Fasl-ul-Kitaab Fee Isbaat Tehreef Kitaabi Rabbul Arbaab-az-Noori Tabarsi; P33-36 [Iran])

Un chaar (4) ne bhi shia-mazhab ke us buniyaadi aqide se inkaar mahez

¹ ① Fasl-ul-Kitaab ka musannif Noori Tabarsi likhta hai:

‘واليه ذهب الصدوق في عقائده والسيد المرتضى و شيخ الطائفة في التبيان ولم يعرف من القدماء موافق لهم’.
Yaane, *"Ibne Babwiya (Sadooq) ne apni aqida ki kitab mein Syed Murtuza ne aur Shaikh-ut-Taaifa (Toosi) ne Tafseer Tibbiyaan mein yehi mazhab ikhtiyaar kiya hai. Halaanke qadeem shi'ee ulama mein se unka koi muwaafiq nahi hai"*.

Ye iqtibaas se Allama Shaheed رحمه الله ke guzishta safha mein mazkoor challenge aur daawa ki tasdeeq hoti hai.

is liye kiya ke logo'n ke taano'n aur eterazaat se bacha jaa sake. Unka inkaar taqiyya par mabni tha warna haqiqat mein ye log bhi tabdeeli, Quran ka aqida rakhte the. Taqiyya, yaane kizb-o-nifaaq choonke unke deen ki buniyaado'n mein se ek (1) ahem buniyaad hai. Is liye unho'n ne us par amal karke apne deen ko taan-o-tashnee se mehfooz karna chaaha.

Unka inkaar taqiyya-o-nifaaq par mabni tha uske chand dalaal hain:

Awwalan: Ye ke aqida-e-tehreef par dalaalat karne waali riwayaat shia-mohaddiseen-o-mufasssireen ke nazdeek mutawaatir hain, yaane wo itni ziyaada hain ke unki takzeeb na-mumkin hai chunache Noori Tabarsi shia-mohaddis Nematullah Jazaaeri se naql karta hai ke usne kaha: *"Hamare ulama ka ittifaaq hai ke Quran mein tabdeeli-o-taghaiyyur par dalaalat karne waali ahadees sahih aur mutawaatir hain"*. (Fasl-ul-Khitaab: P31)

Mazeed likhta hai: *"Syed Jazaaeri farmate hain: Un riwayaat-o-ahadees ki taadaad 2000 se bhi zaaed hai, shia ki ek jamaat ne unke mustafeez hone ka daawa kiya hai, jin mein Shaikh Mufeed, Muhaqqiq Damaad, Allama Majlisi waghaera bhi shaamil hain, balke Shaikh Abu Jaafar Toosi ne bhi apni tafseer 'التبيان' mein un ahadees ki kasrat ki tasreeh ki hai..."*. (Fasl-ul-Khitaab: P251)

"Jaan lena chaahiye ke ye tamaam ahadees hamari un motabar kitaabo'n mein darj hain jin par hamare mazhab ki buniyaad hai aur jin se doosre sharai masaael ka isbaat kiya jaata hai". (Fasl-ul-Khitaab: P252)

Yaane 2000 se bhi ziyaada aesi shi'ee riwayaat hain jin mein usi baat ki wazaahat maujood hai ke Quran naaqis aur na-mukammal hai aur uski aayaat mein kami-beshi kardi gai hai. Itni riwayaat to shayad masla-e-khilaafat-o-imaamat-e-Ali عليه السلام ke mutaalliq bhi na ho'n aur un tamaam riwayaat ke inkaar se khilaafat-e-Ali ke masla ko saabit karne waali riwayaat ka inkaar bhi laazim aata hai. Uski wazaahat karte hue mashoor shia-aalim Mulla Baaqir Majlisi likhta hai: *"Tehreef-e-Quran waali riwayaat ko tawaatur ka darja haasil hai aur un riwayaat ke inkaar ka ye maane hai ke koi bhi shia-riwaayt qaabil-e-etemaad nahi*

hai, balke tamaam ki tamaam paaya-e-etebaar se giri hi hain aur uske baare mein bhi yaqeen se nahi kaha jaa sakta ke wo sahih riwayat hai balke mere khayaal ke mutaabiq imaamat ki riwayaat ki taadaad bhi tehreef-e-quran waali riwayaat jitni hi hai aur agar aqida tehreef-e-quran ka inkaar kar diya jaae to Hazrat Ali (عليه السلام) ki imaamat-o-khilaafat bhi mashkook thehraati hai, yaane phir ahadees se aap ki imaamat saabit nahi ki jaa sakti". (Fasl-ul-Khitaab-az-Noori Tabarsi: P353 [Iran]; dekhie; Ash-Shia-wal-Quran (Arbi)-az-Allama Shaheed (رحمته الله عليه): P92 [Idaara Tarjuman-us-Sunnah, 7th edition])

Saniyan: ... Shia-mazhab baarah (12) imaamo'n ke aqwaal-o-aara par mabni hai. Yaane shia-ulama ke mutaabiq unka mazhab imaamo'n ke aqwaal ka majma' hai aur koi bhi aesa aqida jo imaamo'n se manqool-o-marwi na ho shi'ee aqida nahi kehla sakta. Ab Quran mein tabdeeli ka aqida unke imaamo'n se manqool hai, shia-qaum ke mutaabiq unke maasoom aur waajib-ul-ittiba imaamo'n ka qaul hai ke asli Quran us waqt duniya mein maujood nahi aur jo Quran maujood hai wo asli nahi. Ab jo log shia kehlaane ke bawujood us aqide par imaan nahi rakhte. Wo ya to apne 'maasoom aur waajib-ul-ittiba' imaamo'n ki sareehan mukhalifat karte hain ya phir taqiyya aur kizb-o-nifaaq se kaam lete hain.

Salisan: Ye chaaro'n ashkhaas jinho'n ne ba-zaahir us aqide se inkaar kiya hai un mein se koi bhi 'maasoom imaamo'n' ke zamaane mein maujood na tha. Jabke tehreef-e-quran ke qaaileen imaamo'n ke zamaane mein maujood the. Unho'n ne apne imaamo'n se ba-raah-e-raast riwayaat akhaz kee'n, unki sohbat mein baethe, unki iqtida mein namaze'n adaa kee'n aur unse bil-mushaafa¹ guftagu ki.

Raabian: Wo tamaam kutub jin mein tehreef-e-quran waali riwayaat darj hain shia ki motabar kitaabe'n hain, jin par unke mazhab ka daar-o-madaar hai. Aur un mein se baaz to shia-imaamo'n ki tasdeeq-shuda hain. Masalan 'Al-Kaafi' aur 'Tafseer-e-Qummi' waghaera.

Khaamisan: Ye chaaro'n ashkhaas bawujood iske ke bazaahir Quran-e-Majeed ko mukammal maante hain apni kitaabo'n mein jarh-o-

¹ T: (بِالْمُشَافَةِ) Aamne-saamne, roo-ba-roo [RKT]

tanqeed¹ ke baghaer aesi ahadees riwayat karte hain jin se tehreef-o-tagahiyur ka isbaat² hota hai.

Masalan: Ibne Babwiya Qummi apni kitaab ‘Al-Khisaal’ mein riwayat karta hai ke Rasool Allah ﷺ ne farmaya: “*Qiyaamat ke din Quran Allah Ta’ala ke darbaar mein shikayat karega ke Ya Rabb! Kuch logo’n ne mujhe jala daala aur phaad diya*”. (Al-Khisaal-az-Ibne Baabwiya Qummi: P174-175 [Iran]; Ash-Shia-wal-Quran: P68-69 [7th edition])

Isi tarah Abu Ali Tabarsi jo aqida-e-tehreef ka munkir hai, wo bhi apni tafseer ‘Majma’-al-Bayaan’ mein tehreef-e-quran par dalaalat karne waali ahadees par etemaad karte hue riwayat karta hai.

Chunache likhta hai: “*Sahaba ki ek jamaat jin mein Abdullah bin Abbas, Abdullah bin Masood aur Ubai bin Kaab ؓ bhi shaamil hain ‘فما استمتعتم به منهن’ ke baad ‘الى اجل مسئى’ bhi padha karte the aur zaahir hai ke isse muraad muta’³ hai*”. (Majma’-al-Bayan-az-Tabarsi: V3 P32 [Tehran 1374h], is riwayat ko Ibne Baabwiya Qummi ne bhi riwayat kiya hai. Mulahaza ho ‘Man Laa Yahzal-ul-Faqeeh’-az-Ibne Baabwiya Qummi: V3 P459 [Iran])

Is tarah bahut si riwayaat hain jinhe’n unho’n ne apni-apni kutub mein darj kiya hai aur isse waazeh taur par ye saabit hota hai ke un ashkhaas ne tehreef-e-quran ka inkaar mahez taqiyya-o-nifaaq par amal karte hue kiya. Kyounke taqiyya, yaane apne aqide ke khilaaf izhaar karna aur jhoot bolna shia-mazhab mein na sirf ye kaar-e-sawaab hai, balke faraaez-e-deen mein se hai. (Tafseel ke liye mulaahaza ho is kitaab ka baab ‘Shia Aur Kizb-o-Nifaaq’)

Chunache Ibne Babwiya Qummi apne risaale ‘Al-Etiqadaat’ mein likhta hai: “*Taqiyya karna farz hai. Use chodna namaz chodne ke baraabar hai ... jis ne Qaaem ؑ (ghaar mein chupa hua aakhri maz-oom imam) ke zaahir hone se pehle taqiyya par amal karna tark kar diya to wo Allah ke deen se khaarij ho gaya aur usne Allah, Rasool, aur imaamo’n*

¹ T: (جرح) Radd karna, criticize [RSB] T: (تَفْقِيد) Eteraaz, nukta-cheeni, aesi raae jo bure-bhale ya sahih aur ghalat ki tameez kara de [RKT]

² T: (اِثْبَات) Iqrar, haami, haa’n [RKT]

³ T: (مُتَعَه) Ek muaiyyan waqt (fixed time) ke liye aurat se nikaah kar lena (shia mein muta’ jaaez hai) [RKT]

ki mukhaalifat ki. Imam Saadiq ؑ se irshad-e-Baari Ta'ala hai: 'ان اكرمکم عند الله اتقاکم ke mutaalliq poocha gaya ke uska kya mafhoom hai to Aap ne farmaya: 'اعملکم بالتقیه' Yaane tum mein se Allah ke nazdeek wo ziyaada moazzaz¹ hai jo taqiyya par ziyaada amal karne waala hai". (Al Etiqadaat-az-Ibne Baabwiya Qummi, Baab-ut-Taqiyya [Iran 1274h])

Yaane Allah ke nazdeek izzat-o-martabe ka meyaar taqwa nahi, balke taqiyya hai. Jo jitna ziyaada apne mazhab ko chupaae aur kizb-bayaan-o-munaafaqat se kaam le, wo utna hi Allah Ta'ala ke nazdeek ziyaada muqarrab-o-mohtaram hai.

Taqiyya ki itni ziyaada fazilat hone ki wajah se hi un chaaro'n ashkhaas ne aqida-e-tehreef ka bazaahir inkaar kiya.

Saadisan: Agar un chaaro'n ki raae ko tasleem kar liya jaae to wo tamaam riwayaat baatil theherti hain jin ke mutaabiq 'asli quran Hazrat Ali ؑ ke alaawa kisi ne jama nahi kiya' aur jab wo Quran jama karke Sahaba ke paas laae to unho'n ne kaha: Hame'n uski zaroorat nahi, to aap ne farmaya: 'لا ترونه بعد هذا الا ان يقوم القائم من ولدی' *'Ab ye Quran us waqt tak nazar nahi aaega jab tak meri aulaad mein se qaaem (aakhri imam) zaahir nahi hoga'.*

Isi tarah Al-Kaafi ki wo riwayat jis mein Hazrat Baaqir ki taraf mansoob kiya gaya hai ke unho'n ne farmaya: *"Imaamo'n ke siwa koi bhi ye daawa nahi kar sakta ke uske paas saara Quran maujood hai".* (dono riwayaat peeche guzar chuki hain)

Isi tarah adm-e-tehreef ki soorat mein Khulafa-e-Raashideen ؑ ke muqaam-o-martaba ka eteraaf karna padega. Kyounke hifaazat-e-quran ka sharf unhe'n haasil hua aur you'n Khulafa-e-Raashideen ؑ na sirf ye ke ashaab-e-imaan, balke Allah Ta'ala ke nihaayat muqarrab aur uske bargazida bande qaraar paate hain, jo ke shia-qaum ko kisi soorat bhi gawaara nahi. Aur agar Khulafa-e-Raashideen ؑ ki us fazilat ka eteraaf kar liya jaae to unki khilaafat barhaq saabit hoti hai aur you'n shia-mazhab ki saari imaatat munhadim aur unka mazhab baatil ho kar

¹ T: (مُعَزَّز) Izzatdaar, ba-waqaar, buzurg, shareef, bada [RKT]

reh jaata hai.

Isi tarah shia-qaum ka ye nazariya bhi baatil qaraar paata hai ke har wo cheez jo baarah (12) imaamo'n ke waasta se ham tak nahi pohonchi wo na-qaabil-e-etemaad hai, kyouнке Quran-e-Majeed ham tak Khulafa-e-Salaasa ﷺ ke waaste se pohoncha hai. Uski jama-o-tadween ka aaghaaz Hazrat Abu Bakr Siddiq ﷺ ke daur mein hua aur takmeel Hazrat Usman ﷺ ke daru mein hui.

Unhee'n asbaab ki bina par mutaqaddimeen-o-mutakhhhireen shia-ualama-o-awaam mein se kisi ne bhi un chaaro'n ashkhaas ki taaeed nahi ki, kyouнке taaeed karne ki soorat mein unhe'n apne mazhab se hi haath dhona padta tha. Isi liye doosre shia-ulama ne un chaaro'n ki us raae ki sakhti se tardeed ki aur unke dalaael ko thukra diya.

Chunache mashoor shia-mufassir Mohsin-al-Kaashi apni tafseer 'As-Saafi' mein Syedna Murtuza ke dalaael zikr karne ke baad likhta hai: *"Ye kehna ke choonke bahut se aese awaamil maujood the jin ki badaulat Quran mein tabdeeli ki jurat nahi ki jaa sakti thi laghv¹ aur baatil hai, kyouнке bahut se awaam aese bhi maujood the jin ki badaulat Quran mein tehreef-o-tabdeeli naaguzeer² thi. Is liye ke wo munafiqeen jinho'n ne Rasool Allah ﷺ ki wasiyya ko tabdeel kar diya aur khilafat Hazrat Ali ﷺ se ghasab karke kisi aur ko de deen-e-islam unse ye kyouنkar baed tha ke wo Quran ko apni dast-bard³ se mehfooz rehne dete, isl iye ke asli Quran mein aesi aayaat maujood thee'n jo unki khwahishaat ki takmeel ke raaste mein rukaawat banti thee'n."* (Tafseer Saafi: V1 P35-36 Muqaddama Saadisa; Neez dekhiye: Ash-Shia-wal-Quran: P71-72)

Ek aur hindi shia-aalim Syed Murtuza kir aae par tanqeed karte hue kehta hai: *"Haq ki ittiba karni chaahiye. Syed Murtuza maasoom na the, unki itaa-at farz nahi, Quran mein adm-e-tehreef unki zaati raae hai, ham par unki ittiba laazim nahi aur na hi unki ittiba mein behtari*

¹ T: Behooda, waahiyaat, be-maane, be-faada, laa-yaani qaul-o-fe'l [RKT]

² T: (ناگزير) Jis ka hona yaqeeni hai, jiske alaawa koi chaara-e-kaar na ho, jis ke siwa koi aur tadbeer na ho [RKT]

³ T: (دست برد) Tabaahi, loot-maar, ghaarat-gari, khiyaanat, zulm-o-sitam [RKT]

hai” . (Zarbat Haidariyya: V2 P81 [India])

Isi tarah shia-mufasssir Kaashi, Toosi ka radd karte hue ye kehta hai: *“Asli Quran ka har zamane mein maujood hona laazmi hai, iska jawaab ye hai ke asli Quran har zamane mein imaamo’n ke paas maujood raha hai (aur ab bhi aakhri imam ke paas maujood hai) jis tarah imam ka har zamane mein maujood hona laazmi hai aur Imam ﷺ har zamane mein maujood hain (aur ab bhi wo ghaar mein maujood hain). Chunache imam ki maujoodgi ki tarah asli Quran bhi har zamane mein maujood raha hai”*. (Tafseer Saafi: V1 P35-36; Ash-Shia-Wal-Quran: P72) ❶

Saabian: Jaesa ke ham peeche bayan kar chuke hain ke un chaaro’n ne aqida-e-tehreef se ba-zaahir inkaar sirf is liye kiya ke wo logo’n ke eterazaat ke saamne lajawaab ho gae the, ke jab un par ye eteraaz kiya jaata ke agar asli Quran duniya mein maujood hi nahi to tum kis cheez ki taraf daawat dete ho?

Aur ye ke agar asli Quran hamare paas maujood nahi to islam kis buniyaad par qaaem hai, jabke islam ki taalimaat ka tamaam-tar inhisaar Allah Ta’ala ki ilhaamil kitab Quran-e-Majeed par hai? Aur ye ke hadees ‘us-Saqlaen’ ka kya mafhoom hoga?

Aur isi tarah ke deegar eterazaat-o-sawalaat jin ke saamne un chaar (4) ashkhaas ka koi bas na chala to unho’n ne ghisyaane² ho kar ye kehna shuru kar diya ke ham to Quran ko mukammal maante hain jabke dar-

¹ ❶ Toosi ne apni ibaaarat mein ye eteraaz kiya tha ke asli Quran agar har zamane mein maujood na ho to Rasool Allah ﷺ uske saath tamassuk* karne ka hukm na farmate, kyonke jo cheez maujood hi na ho uski ittiba karne aur use laazim pakadne ka hukm be-maane ho kar reh jaata hai. Iska jawaab shia-mufasssir Kaashi ne ye diya hai ke Rasool Allah ﷺ ne saql-e-akbar (Quran) ke saath-saath saql-e-asghar (aimma) ki ittiba ka bhi hukm diya hai, to jis tarah imam ba-zaahir hamare darmiyaan maujood nahi, usi tarah asli Quran ke bhi hamare darmiyaan maujood na hone se koi farq nahi padta.

Yaane jis tarah imam saahab duniya mein maujood hain agarche wo 1000 saal se ghaar mein chupe hue hain usi tarah asli Quran bhi duniya mein maujood hai, agarche wo bhi imam saahab ke paas ghaar mein band hai. (mutarjim)

* T: (تمسك) Pakadna, acchi tarah giraft mein lena [RKT]

² T: (كهسيان) Sharminda ho kar, naadim, naaraaz [RKT]

haqiqat unka aqida bhi yehi tha ke asli Quran ghaar mein chupe hue imam ke paas hi hai.

Chunache shia-mohaddis Syed Nematullah al-Jazaaeri likhta hai: *“Ye durust hai ke Syed Murtuza, Shaikh Sadooq (Qummi), aur Shaikh Tabarsi ne is aqida mein (shia-mazhab ke) mukhaalif nazariya apnaaya hai aur kaha hai ke Quran mein koi tabdeeli nahi hui ... lekin unho’n ne ye raae mahez is liye ikhtiyaar ki ke shia-mazhab par taan aur eterazaat ka darwaza band kiya jaa sake, warna dar-haqiqat wo bhi tehreef ke qaael the aur isi liye unho’n ne apni tasnifaat mein bahut si aesi riwayaat naql ki hain jin se pataa chalta hai ke Quran wo Quran nahi hai jo Jibraeel ﷺ aasmaan se lekar naazil hue the”*. (Al-Anwaar-un-Nomaaniya li Syed Nematullah Jazaeri: V2 P258 [Iran]; Ash-Shia-wal-Quran: P80 aur uske aage)

Ham peeche Ibne Babwiya Qummi aur Tabarsi ki do (2) riwayaat zikr kar chuke hain, jin se tehreef-e-quran ka suboot milta hai.

Jahan tak Shaikh Toosi aur uski tafseer ‘At-Tibbiyaan’ ka taalluq hai to Noori Tabarsi us silsile mein kehta hai: *“Shaikh Toosi ki tafseer ‘At-Tibbiyaan’ ka baghaur mutaala-a kiya jaae to waazeh hota hai ke ye kitaab mukhalifeen ke saath intiha darje ki rawadaari¹ ka muzaahara karte hue likhi gai hai, uska zikr Syed Ali bin Tawoos ne apni kitab ‘Saad us Saud’ mein bhi kiya hai”*. (Fasl-ul-Khitaab: P35 [Iran] (arbi); Ash-Shia-wal-Quran: P82, 83, 84, 85)

Saaminan: Chaaro’n ashkhaas ne apni raae ki taaeed mein kisi imam ka qaul nahi pesh kiya, jiski wajah se mutakhhireen ne unki raae ko mustarad kar diya. Chunache shia-aalim Mulla Khalil Qazooni (d 1089h) jo ‘Al-Kaafi’ ka shaareh hai, apni kitab ‘As-Saafi Sharah al-Kaafi’ mein likhta hai: *“Hadees ‘إن القرآن سبعة عشر الف آية’ ke Quran ki satrah-hazaar (17000) aayaat Quran se khaarij kardi gai hain. Is mafhoom par mabni ahadees ki taadaad itni ziyaada hai ke unka inkaar mumkin nahi ... Aur ye daawa karna aasaan nahi ke maujooda Quran hi asal Quran hai, aur Abu Bakr, Umar aur Usman ki harkato’n par muttale hone ke baad ye istidlaal ke Sahaba ne Quran ki hifaaat-o-siyaanat ka bada ehtemaam*

¹ T: (زواداری) Karam-farmaai, tawaazo, inkisaar, akhlaaq, lehaaz [Urduinc]

kiya tha, intihaai kamzor istidlaal ho kar reh jaata hai”. (As Saafi Sharah-al-Kaafi Fil Usool: Kitaab Fazl-ul-Quran: V8 P75 [Nol Kishor, India])

Shia mufasssir Kaashaani ‘Tafseer-e-Saafi’ mein likhta hai: *“Ahle Baet se riwayat ki jaane waali un tamaam ahadees se waazeh hota hai ke wo Quran jo hamare darmiyaan maujood hai mukammal nahi au rye us shakl mein nahi hai jis shakl mein Muhammad ﷺ par naazil hua tha, balke uska kuch hissa aap par naazil hone waale Quran ke khilaaf hai. Kuch hisse mein tabdeeli kardi gai hai aur be-shumaar aayaat-o-kalimaat ko nikaal diya gaya hai. Masalan: Asli Quran mein ﷺ ka naam kai jagah mazkoor tha, isi tarah Aal-e-Muhammad ka lafz bhi kai aayaat mein tha, aur kai aayaat mein munafiqeen ke naam bhi the. Un saari cheezo’n ko Quran se khaarij kar diya gaya hai. Isi tarah maujooda Quran ki tarteef bhi asli Quran ke mutaabiq nahi. Ali bin Ibrahim Qummi ke bhi yehi nazariyaat hain”*. (Muqaddama Tafseer Saafi: P32 muqaddama saadisa)

Mazeed likhta hai: *“Hamare mashaaiikh ka eteqaad Quran ke baare mein ye hai ke Quran mein tabdeeli kardi gai hai aur bahut si aayaat ko nikaal diya gaya hai. Siqa-tul-islam yaane islam ke motabar aalim (Muhammad bin Yaqoob Kulaeni) ka bhi yehi aqida hai, is liye ke unho’n ne apni kitab ‘Kaafi’ mein tehreef-e-quran par dalaalat karne waali be-shumaar ahadees riwayat ki hain aur un par kisi qism ki jarh bhi nahi ki jabke unho’nne apni us tasneef ke muqaddama mein ye bhi likha hai ke unhe’n is kitab ki riwayaat ki sehat par mukammal etemaad hai”*.

“Isi tarah unke ustad Ali bin Ibrahim Qummi ka bhi yehi aqida hai aur unki tafseer is qism ki riwayaat se bhari hui hai. Isi tarah Ahmad bin Abi Taalib Tabarsi ne apni kitaab ‘Al Ehtijaaj’ mein yehi mauqif ikhtiyaar kiya hai”. (Muqaddama Tafseer Saafi: P34)

Mashoor shia-aalim Muqaddas Ardabili apni faarsi ki zakheem kitaab ‘Hadeeqa-tush-Shia’ mein likhta hai: *“Usman ne Abdullah bin Masood ko is liye qatl karwa diya ke unho’n ne Usman aur Zaid bin Saabit ka taaleef-karda Quran padhne se inkaar kar diya tha. Baaz ulama ka kehna hai ke Usman ne Marwaan aur Ziyaada bin Samrah ko hukm*

diya tha ke wo Abdullah bin Masood ke Quran se apni marzi ki ashiya naql karke baaqi Quran ko dho daale'n". (Hadeeqa-tush-Shia-az-Irdibli: P291 [Iran])

Shia ka 'Khatimatul Mujtahideen' Mulla Baaqir Majlisi apni kitaab mein likhta hai: *"Allah ne Quran mein Surah-an-Nooraen naazil kit hi (jise baad mein Quran se nikaal diya gaya) wo Surah ye hai"*

بسم الله الرحمن الرحيم.

يا أيها الذين آمنوا آمنوا بالنورين الذي أنزلنا هما يتلوان عليكم آياتي ويحذرانكم عذاب يوم عظيم. نوران بعضهما من بعض وأنا السميع العليم. ان الذين يوفون بعهد الله ورسوله في آيات لهم جنات النعيم والذين يكفرون من بعد ما آمنوا بنقض ميثاقهم وما عاهدهم الرسول عليه يقذفون بالجحيم. اذ ظلموا أنفسهم وعصوا لوصي اولئك يسقون من الحميم. الخ

"Aye imaan waalo do (2) noor (Muhammad-o-Ali) ham ne tum par naazil kiye tum un pe imaan laao, wo dono tum par meri aayaat tilaawat karte hain aur tumhe'n qiyaamat ke azaab se daraate hain. Wo dono noor hain, baaz-baaz mein se aur main samee-o-aleem hoo'n. Wo log jo Allah aur uske Rasool se kiye gae us ahd ko nibhaate hainj iska zikr bahut si aayaat mein kiya gaya hai unke liye nemato'n waali jannate'n hain aur wo log jinho'n ne imaan qubool karne ke baad apne ahd ko tod daala aur Rasool ke wasee-o-naaab ki nafarmaani ki, unhe'n jahannum ka garam paani pilaaya jaaega. Ilkh"

"Faajiro'n ne is surah ke kai alfaaz ko nikaal diya aur apni marzi ke mutaabiq iski qirat ki". (Tazkirah-tul-Aimmah-az-Mulla Baaqir Majlisi: P18-20 [Iran]; Fasl-ul-Khitaab-az-Noori Tabarsi: P180-181) [Iran]; Ash-Shia-Wal-Quran: P18-21)

Yaane shia-qaum ke nazdeek ye Surah Allah Ta'ala ki taraf se naazil hui thi, magar baad mein use Quran-e-Majeed se nikaal diya gaya. Kyounke us mein Hazrat Ali عليه السلام ki wisaayat-o-imaamat ka zikr tha.

Shia-aalim Mirza Muhammad Baaqir Moosawi likhta hai: *"Usman ne Abdullah bin Masood par is liye tashaddud kiya ke wo Ibne Masood se unka Quran le kar us mein hasb-e-mansha tabdeeli karna chaahta tha"*. (Bahr-ul-Jawaahir-az-Moosawi: P347 manqool (Ash-Shia-Wa-Sunnah Arbi): P20 [Dat-ul-Ansaar, Egypt])

Kareem Khan Kirmaani jaise shia ‘Murshid-ul-Anaam’ se mausoom karte hain, apni faarsi ki kitaab ‘Irshad-ul-Aum’ mein likhta hai: *“Imam Mahdi zaahir hone ke baad asli Quran ki tilawat karenge aur farmaenge: Aye musalmano! Ye hai asli Quran jo Allah ne Muhammad ﷺ par naazil kiya tha aur jise baad mein tabdeel kar diya gaya tha”*. (Irshad-ul-Uloom: V3 P121 [Iran])

Hindustan ka shia-aalim Syed Dildar Ali jise shia-qaum ne ‘Ayatullah Fil Aalameen’ la laqb diya hai, apni ek kitaab mein likhta hai: *“Is baat mein kisi qism ka shako shubha nahi ke shia-riwayaat ke mutaabiq Quran ki aayaat mein ziyaadati bhi hui hai aur kami bhi aur uski tarteef ko bhi tabdeel kar diya gaya hai”*. (Istiqsa-ul-Afhaam: V1 P11 [Iran])

Ek aur shia-aalim tasreeh karta hai: *“Maujooda Quran khalifa-e-saalis ka murattab-karda hai, is liye ye shia par hujjat nahi ho sakta”*. (Zarbat-e-Haidariyya: V2 P75 [Nishan Murtazawi, India])

Mashoor shia-mohaddis Noori Tabarsi jisne aqida-e-tehreef ko saabit karne ke liye mustaqil kitaab tehreef ki hai: ‘Fasl-ul-Khitaab Fee Isbaat Tareef Kitaab Rabb-ul-Arbaab’, yaane Allah Ta’ala ki kitaab mein tabdeeli-o-tehreef ko saabit karne ke liye faisla-kun khitaab. Iski mukhtalif ibaarate’n ham peeche zikr kar aae hain.

Ek jagah ye shia-mohaddis likhta hai: *“Quran ki bahut si surah ko hi ghayab kar diya gaya. Masalan Surah-al-Hiqd, Surah-al-Khala’ aur Surah-al-Wilaayah”*. (Fasl-ul-Khitaab-az-Noori Tabarsi: P24 muqaddama Saniya [Iran])

Peeche ham shia ke doosre akabireen ki ibaarate’n bhi zikr kar chuke hain jinhe’n dobara zikr karne ki zaroorat nahi hai.

Haasil-bahes ye hai ke mutaqaddimeen-o-mutakhhhireen shia ka ittifaq hai ke maujooda Quran-e-Majeed asli Quran nahi, balke us mein kami-beshi kardi gai hai aur bahut si tabdiliyaa’n kardi gai hain. Shia ka ye aqida unki mustanad kutub-e-tafseer-o-hadees mein bit-tasreeh¹ maujood hai. Shia-qaum ne apne us baatil aqide ko ‘maasoom imaamo’n’ se riwayat-karda ahadees-o-nusoos se akhaz kiya hai, wo

¹ T: (بالنصريح) Tafseelan, saaf-saaf, saraahat ke saath [RKT]

tamaam ahadees hadd-e-tawaatur ko pohonchi hui hain. Yaane unhe'n qatai-us-suboot kar darja haasil hai aur un ahadees ka inkaar mumkin nahi.

Chnache mashoor shia-mohaddis Nematulalh Jazaaeri likhta hai: *"Ye kehna ke maujooda Quran hi wohi Quran hai jo Jibraeel-e-Ameen le kar naazil hue the aur ye ke maujooda qirat wahee-e-Ilaahi ke mutaabiq hai, durust nahi. Kyouнке be-shumaar mutawaatir ahadees us aqide ki mukhalifat karti hain, balke unse is baat ki saraahat hoti hai ke Quran-e-Majeed ke alfaaz mein mafhoom mein aur aaraab mein tabdeeli waaqe ho chuki hai. Tehreef-e-quran par dalaalat karne waali un ahadees ki sehat par hamare ulama a ittifaaq hai. Sabhi ne un riwayaat ki tasdeeq-o-tauseeq ki hai"*. (Al-Anwaar-un-Nomaaniya-az-Nematullah Jazaeri: V2 P357 [Iran])

Un tamaam waazeh nusoos ke baad kisi ke liye ye kehna mumkin nahi raha ke shia-qaum ka Quran-e-Majeed ki sehat par imaan hai aur ye ke unke nazdeek Quran-e-Majeed main kami-beshi nahi hui.

Shia-qaum ke wo afraad jo badnaami-o-ruswaai se bachne ki khaatir khisyaane ho kar ye keh dete hain ke ham to Quran ko mukammal maante hain, darogh-goi se kaam lete hain ya khud hi apne mazhab ki tardeed karte aur apne 'maasoom' imaamo'n ke aqwaa ko mustarad karte hain. Ye keh kar jaan nahi chudaai jaa sakti ke chand zaef riwayaat hain jo tehreef-e-quran pe dalaalat karti hain is liye ke masla riwayaat ka nahi eteqaad ka hai. Tamaam 'maasoom' imaamo'n aur unke paerukaaro'n ke ye aqida tha ke Quran-e-Majeed naaqis, naa-mukammal aur tabdeel-shuda kitab hai. Chunache 'chand zaef riwayaat' ke naqaab se is haqiqat par parda nahi daala jaa sakta ye to shia-mazhab ka muttafaqa masla hai. Shia ke tamaam aslaaf aur akabireen us aqide par amal-paera the, uska inkaar shia-mazhab ka inkaar hai.

Haa'n wo shakhs jo apne imaamo'n ki asmat ka qaael naho ya apne akabireen-o-aslaaf ke imaan mein shak rakhta ho use ye haq diya jaa sakta hai ke wo tehreef-e-Quran ka inkaar kare ba-soorat-e-deegar is aqide ka inkaar karna is baat ka eteraaf karna hai ke mazhab-e-shia

baatil aur khud-saakhta mazhab hai, deen-e-islam se uska koi taalluq nahi.

Quran-e-Majeed Ke Mutaalliq Ahle Sunnat Ka Mauqif

Tehreef-e-quran ka aqida rakhne waalo'n ke khilaaf Ahle Sunnat ne bahut sakht mauqif ikhtiyaar kiya hai. Musalmanan-e-Ahle Sunnat ke nazdeek Quran-e-Majeed mein kami-beshi aur tehreef-o-tabdeeli ka aqida rakhna waazeh kufr hai. Jo shakhs ye aqida ikhtiyaar kare wo unke nazdeek bil-ittifaaq kaafir, murtad aur daaera-e-islam se khaarj hai. Isi tarah Ahle Sunnat ke akabireen ne apni kutub mein ye bhi waazeh kiya hai ke sirf shia hi us khabees aqide par amal-paera hain, Ahle Sunnat ki kisi motabar kitab mein koi aesi sahih riwayat maujood nahi jo Quran-e-Majeed mein naqs-o-ziyaadati par dalaalat karti ho chunache ye kehna ke Ahle Sunnat ki kutub mein bhi us qism ki riwayat maujood hain mahez kizb aur sareeh bohtaan hai.

Imam Ibne Hazam رحمه الله apni kitaab 'Al Fasl Fil Milal wan Nahl' mein farmate hain: *'Tamaam shiyyo'n ke nazdeek Quran-e-Majeed ek tabdeel-shuda kitaab hai, unke nazdeek us mein kami-beshi kardi gai hai aur bahut si aayaat ko tabdeel kar diya gaya hai. Phir farmate hain: Ye aqida waazeh kufr hai aur Rasool Allah ﷺ ki takzeeb par mabni hai'.*

(Al-Fasl Fil Milal wan Nihal-az-Imam Ibne Hazam رحمه الله: V4 P182 [Baghdad])

Maarroof Shafai faqeeh apni kitaab mein likhte hain: *"Quran-e-Majeed jo do (2) jildo'n ke darmiyaan hai ham tak bit-tawaatur pohoncha hai".*

(At-Tauzeeh Fil Usool: V1 P62 [Egypt])

Is ibaarat ke tahat is kitaab ke shaareh likhte hain: *"Quran-e-Majeed ke alaawa baaqi tamaam aamaani kutub apni sahih shakl mein mehfooz nahi hain".* (At-Talweeh: V1 P

Hanafi faqeeh likhte hain: *"Quran-e-Majeed wo kitaab hai jo Rasool Allah ﷺ par naazil hui aur aap se bit-tawaatur manqool ki gai. Uske sahih-o-mehfooz hone mein kisi qism ka shak-o-shubha nahi".* (Al Manaar Fil Usool: P9 [India])

Aamdi farmate hain: *"Quran-e-Majeed ham tak bit-tawaatur manqool*

hua hai aur wohi hai jo do (2) jildo'n ke darmiyaan hai". (Al-Ahkaam lil Aamdi: V1 P159 [Muassasah-an-Noor])

Imam Suyuti apni kitaab 'Al Itqaan Fee Uloom-ul-Quran' mein likhte hain: *"Quran-e-Majeed ki jama-o-tarteeb nuzooli hai, yaane Allah Ta'ala ke naazil-karda Quran ke mutaabiq hai... Qaazi Abu Bakr farmate hain: Quran-e-Majeed mein na kami hui hai, na ziyaadati, mushaf-e-usmani is quran ke aen mutaabiq hai jo Allah Ta'ala ne naazil farmaya. Mansookh-ut-Tilaawat aayaat ko chod kar saara Quran do (2) jildo'n ke darmiyaan baghaer kisi kami-beshi ke maujood hai"*. (Al-Itqaan lis Suyuti: V1 P63 [Egypt 1368h])

Allama Suyuti, Imam Baghwi se naql karte hue likhte hain: *"Sahaba Ikraam ﷺ ne Allah Ta'ala ka naazil-karda Quran do (2) jildo'n ke darmiyaan kisi kami-beshi ke baghaer jama kiya"*. (Al-Itqaan lis Suyuti: V1 P63 [Egypt 1368h])

Imam Khaazin apni tafseer ke muqaddama mein farmate hain: *"Sahih dalaal ke mutaabiq Sahaba Ikraam ﷺ ne baghaer naqs-o-ziyaadati ke Allah Ta'ala ki taraf se naazil-karda saara Quran do (2) takhtiyo'n (jildo'n) ke darmiyaan jama kiya ... Sahaba ne jis tarah Rasool Allah ﷺ se suna usi tarah baghaer kisi taqdeem-o-taakheer ke likh liya. Aur tarteeb bhi wohi rehne deen-e-islam jo Rasool Allah ﷺ se unho'n ne akhaz kit hi. Chunache lau-e-mehfooz mein maktoob Quran-e-Majeed aur maujooda Quran-e-Majeed mein koi farq nahi hai"*.

Qaazi Ayaaz farmate hain: *"Jis shakhs ne Quran-e-Majeed ki be-hurmati ki ya uski kisi aayat ki takzeeb ki ya inkaar kiya ya Quran-e-Majeed mein bayan-karda kisi hukm ki nafi ki ya kisi aesi cheez ka isbaat kiya jiski Quran-e-Majeed mein nafi ki gai hai, ya Quran ki kisi aayat mein shak kiya to wo tamaam ahle ilm ke nazdeek bil-ittifaaq kaafir hai"*.

Irshad-e-Baari Ta'ala hai: ¹ ❶ *"لا ياتيهِ الباطل من بين يديه ولا من خلفه"* *"Quran par baatil kisi taraf se bhi asar-andaaz nahi ho sakta. Na saamne se na peeche se"*. (Tafseer Khaazin Muqaddama V1 P7 [Al-Istiqamah Press, Cairo 1955])

¹ ❶ Kita bush Shifa-az-Qazi Ayaaz

Imam Bukhari رحمہ اللہ ne Bukhari Sharif mein mustaqil baab bandha hai ‘لم يترك النبي صلى الله عليه وسلم الا ما بين الدفتين’ Yaane “Rasool Allah ﷺ ne itna Quran hi apni ummat ke liye choda hai. Jitna is waqt do (2) jildo’n ke darmiyaan maujood hai”. Phir us baab ke tahat zikr karte hue likhte hain: “Hazrat Abdullah bin Abbas رضي الله عنه se poocha gaya: Kya maujooda Quran-e-Majeed ke alaawa bhi Rasool Allah ﷺ ne koi aayat chodi hai”. To Aap ﷺ ne farmaya: ‘ما ترك الا ما بين الدفتين’ “Do (2) jildo’n ke darmiyaan maujooda Quran-e-Majeed ke alaawa Aap ﷺ ne koi aayat nahi chodi”. (Sahih Bukhari: H5019)

Hamare musalmano ke Imam Bukhari رحمہ اللہ ka aqida bhi aap ne mulaahaza farmaya aur peeche shia-qaum ke bukhari (Kulaeni) ka aqeda bhi aap mulahaza kar chuke hain. Imam Zarkashi farmate hain: “Quran-e-Majeed har qism ki tarmeem se mehfooz hai aur raafziyo’n ka Quran-e-Majeed mein naqs-o-ziyaadati ka daawa bilkul baatil hai. Irshad-e-Baari Ta’ala hai: ‘انا نحن نزلنا الذكر وانا له لحافظون’ Aur irshad-e-Baari Ta’ala: ‘ان علينا جمعه وقرآنه’ is aqide ki waazeh daleel hain. Poori ummat-e-islamiya ka ittifaaq hai ke Quran-e-Majeed har qism ki ghalati se mehfooz hai aur maujooda mushaf ki sehat qatai hai”. (Al-Buran Fee Uloom-il-Quran: V2 P127 [First Edition 1957])

Ahle Sunnat ke mufasssireen ne ‘وانا له احافظون’ ki tafseer karte hue likha hai ke usse muraad Quran-e-Majeed ka har qism ki tarmeem aur tabdeeli se mehfooz hona hai. Imam Khaazin apni tafseer mein is aayat ke tahat farmate hain: “Is aayat ka matlab hai ke ham Muhammad ﷺ par naazil kiye jaane waale Quran ko ziyaadati, kami aur tabdeeli-o-tehreef se mehfooz rakhenge. Ye hamari zimmedaari hai, chunache tamaam jinn-o-ins mil kar bhi agar Quran-e-Majeed mein ek harf ka izaafa ya kami karni chaahe’n to nahi kar sakte. Ye Quran-e-Majeed ke saath khaas hai bar-aks deegar aasmaani kutub ke kyonke un mein kami-beshi aur tarmeem ho chuki hai lekin choonke Quran-e-Majeed ki hifaazat-o-siyaanat ka zimma khud Allah Ta’ala ne uthaya hai. Is liye qiyaamat tak us mein kisi qism ki tarmeem ka imkaan nahi hai”. (Tafseer Khaazin: V3 P89)

Imam Nasfi is aayat ke tahat farmate hain: “Allah ne is aayat mein badi

taakeed ke saath ye farmaya hai ke wo Quran-e-Majeed ko har qism ki tabdeeli se mehfooz rakhega, baaqi aasmaani kutub ki hifaazat ki zimmedaari choonke Allah Ta'ala ne nahi li thi is liye wo tabdeeli-o-tehreef se mehfooz na reh sake'n, jabke Quran-e-Majeed tak har qism ki tabdeeli se mehfooz rahega, is liye ke iski hifaazat Allah Ta'ala ne khud apne zimme li hai". (Tafseer-ul-Madaarik-az-Nafsi: V3 P89 bar-hashia Khaazin [Cairo])

Imam Ibne Kaseer farmate hain: *"Jis tarah Quran-e-Majeed ko naazil Allah Ta'ala ne kiya hai isi tarah uski hifaazat ka zimma bhi khud usne liya hai"*. (Tafseer Ibne Kaseer: V2 P547 [Egypt])

Imam Raazi farmate hain: *"Is aayat se muraad hai ke Allah Ta'ala ne Quran-e-Majeed ko har qism ki tabdeeli-o-tarmeem se mehfooz rakhne ka waada farmaya hai. Is aayat ki nazeer Quran-e-Majeed ki ye aayat bhi hai: 'ولو كان من عند غير الله لوجدوا فيه اختلافاً' neez 'لا يأتيه الباطل من بين يديه ولا من خلفه' yaane Agar ye Quran Allah Ki Taraf Se Hota To Us Mein Bahut Ziyaada Ikhtilaaf-o-Tanaaquz Nazar Aata".*

"Agar ye kaha jaae ke jab Allah Ta'ala ne uski hifaazat ka zimma liya tha to Sahaba ﷺ Quran ko jama karne mein mashghool kyou'n hue?"

"Iska jawaab ye hai ke Sahaba ka Quran-e-Majeed ko jama karne ki jaddo jahad karna hifaazat-e-Quran ke zaraae se ek zariya tha".

"Aage chal kar farmate hain: Ye hifaazat-e-khudawandi hi ka natija hai ke agar koi shakhs Quran-e-Majeed ke ek (1) nuqte mein bhi tabdeeli karna chahe to usi waqt uski koshish ko nakaam bana diya jaaega aur agar koi boodha shakhs Quran-e-Majeed ke kisi harf ko ghalat padh de to chote-chote bacche pukaar uthenge: 'أخطأت ايها الشيخ' 'Baba ji! Aap ghalat padh rahe hain, durust you'n hai, aur yehi matlab hai'. 'و انا له لحافظون' ka. Hifaazat ka ye intizaam-o-ehtemaam Quran ke alaawa kisi doosri aasmaani kitaab ke liye nahi kiya gaya. Yehi wajah hai Quran-e-Majeed ke alaawa koi aasmaani kitaab bhi tehreef-o-tarmeem se mehfooz na reh saki. Ye Quran-e-Kareem hi ka mojiza hai

ke yahood-o-nasaara aur mulhideen ki tamaam-tar koshisho'n ke bawujood us mein kisi qism ki tabdeeli nahi ki jaa sakti". (Tafseer-ul-Kabeer-az-Fakhruddin Raazi: V19 P160-161 [Tehran, Iran])

Ye hai Ahle Sunnat ka Quran-e-Majeed jis ke mutaalliq aqida aur baaz akabireen-e-Ahle Sunnat ke aqwaal.

Isbaat-e-Tehreef Ke Liye Shia Ki Kutub

Shia-qaum ne apni tasnifaat mein tehreef-e-quran par dalaalat karne waali riwayaat hi ke zikr par iktifa nahi kiya, balke is khabees aur naapaak aqide ko saabit karne ke liye har daur mein mustaqil kitaabe'n tasneef kee'n.

Chunache us silsile mein shia ke motabar aalim Ahmad bin Muhamma bin Khalid al-Barqi ne 'Kitab-ut-Tehreef' likhi, uska zikr Toosi ne apni kitaab 'Al-Fehrist' mein kiya hai. Uske waalid Muhammad bin Khalid al-Barqi ne 'Kitab-ut-Tanzeel wat Taghaiyyur' tasneef ki, uska zikr Najjaashi ne apni kitaab mein kiya hai. (Rijaal Najashi: P236 [Iran])

Is tarah unke jaiyyad aalim Ali bin Fazaal ke jisne shia ke baqaul-e-hadees mein kabhi bhi kisi qism ki gahalati nahi ¹ ki aqida-e-tehreef ke isbaat ke liye 'ذوالنديه' taaleef ki.

Muhammad bin Hasan as-Saerafi ne is silsile mein 'Kitaab-ut-Tehreef wat Tabdeel' likhi. Ahmad bin Muhammad bin Yasaar ki bhi is silsile mein ek kitaab hai jiska naam 'Kitab-ul-Qirat' ye shakhs shia ke maarooof mufassir Ibnul Mahiyaar ka usatad hai. Uska zikr 'Al-fehrist' aur 'Rijaal un Najaashi' mein hai.

Hasan bin Sulaiman al-Hali ki kitab 'At-Tanzeel wat Tahreef' bhi hai.

Shia-mufasir Muhammad bin Abbas bin Ali-al-Mahiyaar al-maarooof Baaban-al-Juhaam ne us aqide ko saabit karne ke liye ek kitaab likhi jiska naam hai 'Kitaab Qirat Ameer-ul-Momineen wa Kitaab Qirat Ahlul Baet'.

¹ ① Fasl-ul-Khitaab: P30 [Iran]

Abu Taahir Abdul Waahid bin Umar-al-Qummi ki kitaab bhi hai jiska naam 'Qirat Ameer-ul-Momineen' hai, uska zikr Ibne Shahr Aashob ne apni kitab 'Ma-aalim-ul-Ualama' mein kiya hai.

Shia-aalim Ali bin Tawoos ne apni kitaab 'Saad-us-Saud' mein is silsile mein aur bhi kai kitaabo'n ka zikr kiya hai, un mein 'Kitab Tafseer-ul-Quran wa Taweeliha wa Tanzeeliha' aur 'Qirat ur Rasool wa Ahlul Baet' aur 'Kitaab ur Radd Alaa Ahlut Tabdeel' aur 'Kitaab us Siyaari' waghera shaamil hain. (Naql-az-Fasl-ul-Khitaab: P30-31 [Iran])

Shia-mutaqaddimeen ki tarah mutakhhhireen ne bhi is mauzoo mein bahut si kitaabe'n tehreer ki hain. Un mein sabse ziyaada mashoor kitaab ka naam hai: 'Fasl-ul-Khitaab Fee Isbaat Tehreef Kitaab Rabbul Arbaab' jo Mirza Muhammad Taqi Noori Tabarsi (d 1320h) ki taaleef hai. Is kitaab mein mufassalan shia ke aqide ki wazaahat ki gai hai. Baad-azee'n usne ek aur kitaab likhi: 'Radd Baaz-ush-Shubhaat A'n Fasl-al-Khitaab'.

Isi tarah barre sagheer paak-o-hind ke shiyyo'n ne bhi Quran-e-Majeed mein tabdeeli-o-tarmeem ko saabit karne ke liye bahut si kitaabe'n likhi hain. Chunache shia aalim Mirza Sultan Ahmad Dehlwi ne is baatil aqide ke isbaat ke liye kitaab 'Tasheef Kaatibeen wa Naqs Aayaat Kitaabi Mubeen' tehreer ki.

Isi tarah 'Zurbaat-e-Hadariya' jiska musannif Syedn Muhammad Mujaahid Lukhnawi hai, uske alaawa bhi bahut si deegar kutub hain jo us naapaak aqide ko saabit karne ke liye faarsi, arbi aur urdu mein tasneef ki gai hain. (Tereef-e-Quran par likhi gai kitaabo'n ki mazed fehist ke liye Musannif رحمه الله کی کتاب Ash-Shia-wal-Quran: P93 (arbi) ki muraaja-at kare'n)

Un kitaabo'n ke alaawa la-taadaad aesi kutub hain jin mein mustaqil unwaan ke tahat us aqide ko bayan kiya gaya hai masalan Ali bin Ibrahim Qummi ne apni tafseer mein, Kulaeni ne 'Usool Kaafi' mein, Muhammad al-Kaazmi ne 'Sharah-al-Waafiya' mein, Shaikh Saffaar ne 'Basaaer-ud-Darajaat' mein, Saad bin Abdullah ne 'Naasikh-ul-Quran wan Mansookha' mein, aur Bahrani ne 'Al-Burhaan' mein mustaqil baab baandhe hain.

Un abwaab ke unwanaat hain ‘باب انه لم يجمع القرآن كله الا الائمة’ yaane saara Quran imaamo’n ke alaawa kisi ne jama nahi kiya, ‘باب في الثمة أن عندهم جميع’ القرآن الذي انزل على رسول الله yaane Allah ki taraf se Rasool Allah ﷺ par naazil-karda saara Quran (sirf) imaamo’n ke paas hai aur ‘باب التحريف في الآيات’ yaane Qurani aayaat mein tehreef ka zikr aur deegar qism ke abwaab hain.

Shia-qaum ki taqriban har tafseer, hadees, aqaaed, fiqa aur usool ki kitaab mein aqida-e-tehreef aur Quran-e-Majeed par napaak hamlo’n ka zikr maujood hai.

Ham un shia-afraad se poochna chaahate hain jo ruswaai-o-badnaami se bachne ki khaatir aqida-e-tehreef ka inkaar kar dete hain aur ye daawa karte hain ke ham Quran-e-Majeed ko mukammal kitaab maante hain. Ham unse poochna chaahate hain ke agar unka yehi aqida hai to wo apne un mufasssireen-o-mohaddiseen, fuqaha-o-muarrikheen aur deegar akaabireen-shia ke mutaalliq kya kehte hain, jo Quran-e-Majeed mein tabdeeli aur tarmeem aur kami-beshi ke qaael the. Kya wo unhe’n kaafir tasleem karte hain? Aur kya wo fatwa dete hain ke tehreef-e-quran ka aqida rakhne waale daaera-islam se khaarim hain? Isi se pataa chal jaaega ke wo taqiyya par amal karte hue tehreef ka inkaar karte hain ya waaqai unka ye aqida hai.

Agar wo kahe’n ke Quran mein tabdeeli-o-tehreef ka eteqaad rakhne waale sab ke sab kaafir, murtad, aur daaera-islam se khaarij hain to unhe’n tasleem karna padega ke pehli chaar (4) sadiyo’n tak ke amaam shia kulli taur par kuffaar-o-murtadeen the, is liye ke sab ka bil-ittifaaq ye aqida tha ke Quran-e-Majeed naaqis, na-mukammal aur tabdeel-shuda kitaab hai. Aur aesa kehne se kya unke mazhab ki koi bunyaad baaqi rahegi? Is liye ke un chaar (4) sadiyo’n mein to unke imam aur unke bil-waasta shaagird bhi aate hain, agar wo sab ke sab aqida-e-tehreef ke sabab kaafir the to phir waazeh hai ke shia-mazhab kuffaar ka ejaad-karda hai aur agar wo unhe’n kaafir kehne se hichkichaate hain to ye hichkichaahat kaesi? Khul kar kahe’n ke jo Quran ko mukammal nahi manta wo kaafir-o-murtad hai, jis tarah Ahle Sunnat kehte hain.

Agar kahe'n ke wo kaafir nahi the, to aesa kehne se wo khud daaera-
islaam se khaarij ho jaate hain. Ab do (2) hi soorate'n hain:

① Ya to wo shia-mazhab tark kar de'n.

② Ya aqida-e-tehreef se inkaar na kare'n.

Warna ye baat waazeh hai ke wo Quran-e-Majeed mein tabdeeli ke
aqide ka khulam-khula izhaar se mahez is liye faraar ikhtiyaar karte
hain ke wo musalmano ke taano'n aur eterazaat se apne aap ko bacha
sake'n. Warna haqiqat mein unka bhi yehi aqida hai ke Quran ek
naaqis, na-mukammal aur tarmeem-shuda kitaab hai. ❶¹

Shia Aur Kizb-o-Nifaaq

Shia aur jhoot, dono ham-maane aur mutaraadif² alfaaz hain. Dono
mein kisi qism ka farq ya bo'd³ nahi hai. Jab se shia-mazhab wujood
mein aaya hai. Kizb-beeni, aur darogh-go'i uske saath-saath chali aarahi
hai. Jhoot us mazhab ki buniyaad hai. Shia mazhab ka aaghaaz hi jhoot
se hua hai.

Choonke ye mazhab jhoot aur kizb ki paedawaar hai is liye us mazhab
mein jhoot ko intihaai muqaddas muqaam haasil hai, shia-qaum uske
silsile mein 'taqiyya' ka lafz istemaal karti hai. Jiska mafhoom hai kizb-
bayaani se kaam lena aur zabaan se aesi baat ka izhaar karna jo dil
mein na ho.

Shia-deen mein 'taqiyya' ka labaada odh kar apne aqide ke khilaaf
izhaar karne aur dil ki baat chupaane ko is qadr ehmiyat haasil hai ke
use shia-deen ki buniyaad qaraar diya gaya hai.

¹ ❶ Lutfullah Saafi ka bhi ye aqida hai ke agarche wo ba-zaahir inkaar karta hai,
warna wo Noori Tabarsi jaese shakhs ki taareef na karta aur na hi un mutaqaaddimeen
shia-mufasssireen-o-mohaddiseen ki madh-saraai karta jinho'n ne tehreef-e-quran ke
isbaat ke liye kitaabe'n likhee'n aur mustaqil unwaan baandhe haina aese log jo islam
ke buniyaadi arkaan mein se kisi rukh (imaan-bil-quran) ka munkir ho, wo madh-
saraai ken ahi, tauheen, tazleel, aur tehqeer ke laayaq hai.

² T: (مُتَرَادِف) Mumaasil hona, ham-maane hona [RKT]

³ T: (بُعْد) Faasla, doori, farq, masaafat [RKT]

Chunache shia ka ‘Imam Bukhari’ Muhammad bin Yaqoob bin Kulaeni apne paachwe’n (5th) ‘Maasoom Imam’ Hazrat Baaqir se riwayat karta hai ke unho’n ne farmaya: *“Taqiyya mera aur mere aaba-o-ajdaad ka deen hai, jo taqiyya nahi karta wo momin nahi”*. (Usool Kaafi: Baab-ut-Taqiyya: V2 P219 [Iran], V1 P474 [India])

Hazrat Jaafar Saadiq se riwayat karte hain ke unho’n ne kaha: *“Deen ka (nau-bata-dus) [9/10] hissa taqiyya mein hai aur jo taqiyya na kare uska deen, imaan nahi”*. (Usool Kaafi: V2 P217 [Iran], V1 P482 [India])

Neez, Imam Jaafar Saadiq عليه السلام ne farmaya: *“Taqiyya Allah ke deen mein se hai. Raawi kehta hai: Maine kaha: ‘ومن دين الله؟’ Allah ke deen mein se? To aap ne farmaya: ‘أى والله من دين الله’ Haa’n, Allah ki qasam! Allah ke deen mein se”*. (Al-Kaafi Fil Usool: V2 P217 [Iran], V1 P482 [India])

Ye hai shia-qaum ke deen ki buniyaad aur unke mazhab ka ek ahem usool. Taqiyya se muraad shia-deen ke mutaabiq haq ko chupaana aur baatil ka izhaar karna hai. Kulaeni iski wazaahat karte hue likhta hai: *“Imam Jaafar عليه السلام ne shia-raawi Sulaiman bin Khalid ko mukhtaib karte hue farmaya: Tumhara deen ek aesa deen hai ke jo use chupaega Allah use izzat dega aur jo uska izhaar karega Allah use zaleel karega”*. (Al-Kaafi Fil Usool: V2 P222 [Iran], V1 P485 [India])

Jabke irshad-e-Baari Ta'ala hai:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ. (Surah-al-Maaida: 67)

Aye Rasool ﷺ! Jo Aap Ki Taraf, Aap Ke Parwardigaar Ki Taraf Se Naazil Kiya Gaya Hai Uski Elaaniya Tableegh Keejiye. Agar Aap Ne Aesa Na Kiya To Goya Aap Ne Risaalat Ka Haq Adaa Nahi Kiya.

Isi tarah Allah Ta'ala ka farman hai:

فَاصْغِرْ بِمَا تُوَمَّرُ وَاعْرِضْ عَنِ الْمُشْرِكِينَ. (Surah-al-Hijr: 94)

Aye Nabi ﷺ! Jo Aap Ko Hukm Diya Jaata Hai Aap Alal-elaan Uska Izhaar Kare’n Aur Mushriko’n Ki Parwaah Na Kare’n.

Is tarah Rasool Allah ﷺ ne hajjat-ul-wida mein Sahaba رضي الله عنهم ko gawaah

bana kar farmaya tha: “Aye mere sahaba! Kya maine Rabb ka deen tum tak pohoncha diya hai? Sahaba ne arz kiya: Haa’n pohoncha diya hai. Tab Aap ﷺ ne farmaya: Aye Allah! Gawaaho hoja. Phir farmaya: Jo yaha’n haazir hai wo doosro’n ko jo is ijtema mein maujood nahi mera paeghaam pohoncha de”. (Bukhari-o-Muslim)

Neez, Aap ﷺ ne farmaya: “Allah us shakhs ko tar-o-taaza rakhe jo ham se koi baat sun kar usi tarah aage pohonchata hai jis tarah wo sunta hai”. (Tirmizi)

Neez, Aap ﷺ ne farmaya: “Mujh se agar kisi ne ek aayat bhi suni hai wo use doosro’n tak pohonchaae”. (Bukhari)

Allah Ta’ala ne deen ki tableegh karne waalo’n ki shaan mein farmaya hai:

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ. (Surah-al-Ahzaab: 39)

Wo Log Jo Allah Ke Paeghaam Ki Tableegh Karte Hain Aur Usi Se Darte Hain Aur Allah Ke Alaawa Kisi Se Nahi Darte.

Neez.....:

لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ. (Surah-al-Ahzaab: 24)

Taake Allah Sach Bolne Waalo’n Ko Sach Bolne Ki Wajah Se Behtar Badla Ataa Farmaae Aur Munafiqo’n Ko Azaab De.

Is aayat mein sach bolne par ajr-o-sawaab ki naweed¹ aur munaafaqat par azaab ki waeed sunai gai hai. Ek-dosri aayat mein momino’n ki ye nishaani bayan ki gai hai:

وَلَا يَخَافُونَ كُوفَةً لَا إِلَهَ إِلَّا اللَّهُ. (Surah-al-Maaida: 54)

Wo Log (izhaar-e-haq mein) Kisi Malaamat Karne Waale Ki Malaamat, Yaane Kisi Ki Tanqeed Ko Khaatir Mein Nahi Laate.

Munaafiqo’n ki mazammat karte hue farmaya:

¹ T: Khush-khabri, bashaarat [FL]

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ كَذِبُونَ.

Aye Nabi ﷺ! In Munafiqeen Ki Ye Haalat Hai Ke Jab Wo Aap Ke Paas Aate Hain To (taqiyya karte hue) Kehte Hain Ke Ham Gawaahi Dete Hain Ke Aap Allah Ke Rasool Hain. Allah Ko Ba-khoobi Maaloom Hai Ke Aap Allah Ke Rasool Hain, Magar Allah Gawaahi Deta Hai Ke Ye Munaafiq Jhoote Log Hain. (Surah-al-Munafiqoon: 1)

Yaane dil mein to kufr-o-takzeeb chupaae hue hain, magar zabaan se aap ki risaalat ka iqraar karte hain. Baae'n-maane¹ ye jhoote log hain. Munafiqeen ke ausaaf bayan karte hue farmaya:

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزَؤُونَ.

Jab Munafiqeen Momino'n Se Milte Hain To Unse Kehte Hain Ke Ham Bhi Imaan Laa-chuke Hain Aur Jab Wo Apne Shaetaan Ki Majlis Mein Jaate Hain To Kehte Hain Ke Ham To Tumhare Saath Hain (musalmano se to) Ham Mazaaq Karte Rehte Hain. (Surah-al-Baqara: 14)

Un munaafiqo'n aur taqiyya baazo'n ki saza ka zikr karte hue farmaya:

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزَؤُونَ.

Beshak Munafiqeen Jahannum Ke Nichle Tabqe Mein Honge. Unka Koi Madadgaar Bhi Aap Nahi Paaenge. (Surah-an-Nisa: 145)

Ahadees mein bhi jhoot ki shadeed mazammat ki gai hai aur sach ka daaman thaamne ki talqeen ki gai hai. Rasool Allah ﷺ ne farmaya: *"Sach bolo, beshak sach neki ki taraf le jaata hai aur neki jannat ki taraf le jaati hai. Aadmi sach bolta rehta hai aur sachi hi ki justaju mein rehta hai, hatta ke indAllah uske naam ke saath 'siddiq' likh diya jaata hai. Aur jhoot se bacho, beshak jhoot buraai ki taraf le jaata hai aur buraai jahannum ki taraf le jaati hai. Aadmi jhoot bolta rehta hai aur jhoot ki talaash mein rehta hai hatta ke indAllah use kazzaab likh diya jaata hai"*. (Bukhari-o-Muslim)

¹ T: Khule maane/mafhoom mein [RSB]

Ek aur hadees mein Aap ﷺ ne irshad farmaya: *“Ye bahut badi khiyaanat hai ke tum apne bhai se baat karo wo tumhe’n saccha samajh raha ho, magar tum usse jhoot bol rahe ho”*. (Abu Dawood)

Taqiyya Deen-o-Shariyat Hai

In tamaam aayaat-o-ahadees se kitmaan-e-haq¹ aur kizb-o-nifaaq ki mazammat zaahir hoti hai, haq ko chupaana, zaahir aur baatin ka ek (1) na hona. Jhoot bolna aur munafiqat se kaam lena deen-e-islam mein intihaai makrooh, mazmoom fe’l aur kabira gunaaho’n mein se hai. Aesa karne waala Allah Ta’ala ke nazdeek mujrim, murtakib-e-haraam aur laanat-e-khuda-wandi ka mustahiq hai.

Ye musalmano ka aqida hai jab ke shia us silsila mein islami taalimaat ke khilaaf sareeh baghaawat kizb-o-nifaaq ko apne deen ka buniyaadi aur ahem juz qaraar dete hain. Unke nazdeek jhoot bolna aur munaafiqat karna na sirf ye ke jaaez hai balke namaz roze ki tarah faraaez-e-deen mein shaamil hai.

Chunache shia-mohaddis jise shia-qaum ne ‘sadooq’ ka laqab de rakha hai, yaane bahut ziyaada sach bolne waala. Apni kitaab ‘Al-eteqadaat’ mein likhta hai: *“Taqiyya karna farz hai, jisne use tark kiya goya ke us ne namaz ko tark kiya...”* Mazeed kehta hai: *“Taqiyya karna us waqt tak farz hai jab tak aakhri imam ghaar se baahar nahi nikal aate. Usse pehle jo taqiyya tark kar dega wo Allah ke deen se aur shia ke deen se khaarij ho jaaega, aur Allah, Rasool aur imaamo’n ki mukhalifat ka murtakib hoga. Imam Saadiq (عليه السلام) se irshad-e-khuda-wandi ‘ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ ‘ أَعْمَلَكُمْ بِالتَّقِيَّةِ ’ yaane Allah ke nazdeek jo jitna ziyaada taqiyya karne waala hoga utna hi ziyaada moazzaz-o-mukarram hoga”*. (Al-Etiqadaat-az-Ibne Baabwiyah Qummi Faslat-Taqiyya [Iran 1274h])

Yaane Allah Ta’ala ki baargaah mein muqarrab hone ka meyaar jhoot bolna hai. Jo jitna ziyaada jhoot bolega aur apne aqide ko chupaaega wo utna hi ziyaada Allah ke nazdeek muqarrab hoga. Taqiyya ki fazilat mein shia-qaum Rasool Allah ﷺ par ifтира karte hue kehti hai ke Aap ﷺ

¹ T: Haq baat/haq ko chupaana poshida/makhfi rakhna [RSB]

ne farmaya: *“Wo momin jo taqiyya nahi karta us jism ki maanind hai jiska sar kaat diya gaya ho”*. (Tafseer Askari: P162 [Afri Press, India])

Apne pehle ‘maasoom’ Imam Hazrat Ali bin Abi Taalib عليه السلام ki taraf mansoob karte hue kehte hain ke unho’n ne farmaya: *“Taqiyya karna sabse afzal amal hai”*. (Tafseer Askari: P162 [Afri Press, India])

Hazrat Hussain عليه السلام se naql karte hain ke unho’n ne farmaya: *“Agar taqiyya na hota to hamare dost aur dushman mein tameez na ho sakti”*. (Tafseer Askari: P162 [Afri Press, India])

Goya ke jhoot shia-qaum ki pehchaan aur meyaar hai. Hazrat Ali bin al-Hussain Zain-ul-Aabideen عليه السلام se riwayat karte hain ke unho’n ne farmaya: *“Allah momin ka har gunaaah maaf kar dega siwaae do (2) gunaahe’n ke. Ek taqiyya ko tark karna aur doosra huqooq-ul-ibaaad ka khayaal rakhna”*. (Tafseer Askari: P164 [Afri Press, India])

Apne paachwe’n Imam Hazrat Baaqir عليه السلام se naql karte hain ke unho’n ne farmaya: *“Taqiyya se ziyaada meri aankh ki thandak aur kaunsi cheez ho sakti hai. Taqiyya momin ki dhaal hai”*. (Usool Kaafi: Baab at-Taqiyya: V2 P220 [Iran])

Neez: *“Mukhalifeen se ba-zaahir dosti rakho aur andar se unki mukhalifat karte raho”*. (Usool Kaafi: V2 P220)

Isse badh kar munaafiqat ka tasawwur aur kya ho sakta hai? ①

¹ ① Allama Muhibuddin Khateeb marhoom ne apni kitaab ‘Al-Khutoot-ul-Areezah’ mein kaha hai ke ‘Hamare aur shia ke darmiyaan ittihaad-o-ittifaaq mein taqiyya sabse badi rukaawat hai. Ye ek (1) aesa aqida hai jo shia-qaum ko nifaaq se kaam lekar apne aqaaed ke khilaaf guftagu karne ki ijaazat deta hai, jisse saada-looh musalman dhoka mein aakar shia ko ittihaad-o-ittifaaq mein mukhlis samajh lete hain, jabke us qaum ke aqaaed-e-ahle sunnat se ittihaad karne ki ijaazat nahi dete aur na hi koi shia us mein mukhlis ho sakta hai’. (Al Khutoot-ul-Areezah: P8 [6th edition])

Us par Lutfullah Saafi eteraaz karte hue likhta hai: *“Ye kis qadr mazahka-khez baat hai ke shia ke baare mein kaha jaae ke agar wo apne aqaaed ke khilaaf kisi aqide ka izhaar kare’n ya Ahle Sunnat se ittihaad ki khwaahish ka izhaar kare’n to unki baat tasleem na ki jaae, kyonke unka zaahir aur baatin ek jaisa nahi hota”*.

Ham saafi se poochna chaahte hain ke tumhare apne imam, tumhare aqaaed ke mutaabiq, tumhe'n is baat ka hukm de rahe hain ke mukhalifeen se ba-zaahir to rawadaari ka muzaahara karo, magar dil se unhe'n accha na samjho, jab soorat-e-haal ye ho to shia-qaum par kyounkar etebaar kiya jaa sakta hai?

Shayad Saafi ye samajhta hai ke uske alaawa kisi aur ko shia-qaum ki haqiqat kai Im nahi hai. Is liye Ahle Sunnat awaam ko dhoka de kar apne jaal mein phansaaya jaa sakta hai.

Saafi ye gumaan na kare ke tamaam log Misri Shaikh (Shalloot*) kit tarah saada hain, jo shia-qaum ked hoke mein aur nifaaq ka shikaar ho gaya hai.

*T: Inka mukammal naam Sheikh Mahmoud Shaltut (1893-1963), ye Jaamia Al-Azhar ke 'Mohtamim', 'Head' the. [RSB]

Zaroori nahi ke kisi sarkaari mansab par faais hone waala shakhs saahib-e-baseerat bhi ho.

Baaqi saafi ka ye kehna ke Ahle Sunnat ke nazdeek bhi taqiyya karna jaaez hai sareeh jhoot aur waazeh bohtaan hai. Allah Ta'ala ne Ahle Sunnat ko is laanat se mehfooz rakha hai. Unke yahaa'n ye tasawwur nahi ke wo zaahir-o-baatin ke ikhtilaaf ko deen ka juz samjhe'n, khud shia ne bhi is amr ka eteraaf kiya hai. Chunache ek shia-raawi Abdulalh bin Yafoor kehta hai ke maine Imam Jaafar Saadiq se kaha: *"Wo log jo aap ke saath-saath falaa'n aur falaa'n (yaane Abu Bakr-o-Umar (رضي الله عنهما) se bhi mohabbat karte hain wo dayanatdaar bhi hain, sacche bhi hain aur wafadaar bhi. Magar wo log jo sirf aap se mohabbat karte hain un mein na diyaanat hai na wo sach bolte hain, aur na hi wafadaar hain"*.

"Raawi kehta hai: Jab maine ye kaha to Imam (عليه السلام) sakht ghusse mein aagae aur farmane lage: 'لا دين ملن دان الله بولاية امام ليس من الله' Yaane: 'Jo log kisi aese imam ki imaamat ke qaaedl hon jo Allah ki taraf se nahi hai unka deen imaan nahi'". (Usool Kaafi: V1 P237 [India])

فانظر ايها الصافي هذا ما قيل قديما
الفضل ما شهدت به الاعداء

Ye puraani kahaawat ke '*jaadu wo jo sar chadh kar bole*', Ahle Sunnat ki azmat ka eteraaf khud dumhari kitabo'n mein maujood hai. Tum kaese keh sakte ho ke Ahle Sunnat bhi taqiyya, yaane jhoot bolne aur munaafiqat karne ko jaaez samajhte hain. Imam Ahmad bin Hambal, Imam Maalik bin Anas, Imam Abu Hanifa, Imam Ibne Taimiya aur Imam Ibne Hazam (رحمهم الله) Ahle Sunnat hi ke akabireen hain, jinho'n ne bar-mala* haq ka elaan kiya aur baatil ke saamne dag-gae jab ke tumhare imam (tumhare baqaul) ghaaro'n mein chupe rahe aur dark-e-maare unho'n ne apne chehro'n par taqiyye ka naqaab odhe rakha aur elaan-e-haq karne ki bajaee jhoot ka sahaara le kar apni jaan bachaane ki fikr mein rahe. Kaha'n ye aur kaha'n wo?

* T: (بَرَمَلًا) Khullam-khula, elaniya [RKT]

'اولئك آباي فجنني بمثلهم' *'Ye hamare aslaaf hain tum bhi un jaese apne aslaaf dikhaao'*. Jahan tak ittifaq-o-ittihaad ka taalluq hai to wo is tarah se nahi ho sakta ke ek faareeq to sach ko apna shiaar banaae aur doosra fareeq jhoot ko apne deen ki

Aur apne chatte (6th) Imam Jaafar mulaqqab Bis-Saadiq se riwayat karte hain. Unho'n ne kaha: *"Mere nazdeek roo-e-zameen par taqiyya se ziyaada koi cheez azeez nahi hai, jo shakhs taqiyya karta hai Allah use buland muqaam ataa karta hai aur jo taqiyya nahi karta Allah use zaleel kar deta hai"*. (Usool Kaafi: V2 P217 [Iran])

Apne saatwe'n imam Musa Kaazim se riwayat karte hain ke unho'n ne apne mureed ko ek khat mein nasihat karte hue likha: *"Aye Ali bin Suwaid! Agar tumhe'n hamari taraf mansoob koi baat pohonche to uski tardeed na karo agarche wo khilaaf-e-haq hi kyon nah o. Tu nahi jaanta ke jis waqt ham ne wo baat kahi thi ham kis qism ki soorat-e-haal se do-chaar the aur usse hamari kya muraad thi. Jo main tumhe'n likh raha hoo'n us par amal karo to aur kisi ko mat bataao"*. (Rijaal Kashshi: P356 tahat tarjuma Ali bin Suwaid [Karbala, Iraq])

Apne aathwe'n Imam Ali bin Musa Riza se riwayat karte hain ke unho'n ne kaha: *"Taqiyya ke baghaer iman ki koi haesiyat nahi. Kaha gaya: Aye nawaasa-e-rasool! Kab tak? Farmaya: Jab tak hamare qaaem (aakhri imam) zaahir nahi honge. Jisne hamare 'Qaaem' ke nikalne se pehle taqiyya tark kiya wo ham mein se nahi"*. (Kashf-ul-Ghammah-az-Irdbili: P341 (ba-hawaala Tohfa-tush-Shia: P507 [Anjuman Nomaniya Hind, Lahore 1350h])

Mulaahaza farmae'n! Jis deen mein jhoot ko ye darja haasil hua us deen ke paerukaro'n par kaese etemaad kiya jaa sakta hai aur unse kyon kar ittihaad ho sakta hai? Isi bina par shia aalim imdaad imam ne likha hai: *"Shiyyo'n ka mazhab aur Ahle Sunnat ka mazhab do (2) aesi nehre'n hain jin ka bahaao ek-dosre ke bar-aks hai yaane agar ek ka bahaao shimaal ki jaanib hai to doosri ka junoob ki taraf aur wo qiyaamat tak ek-dosre ki mukhaalif simt mein hi behti rahengi"*. (Misbaah-uz-Zulm (urdu) P41 [India])

Allama Khateeb ne bhi isi bina par farmaya hai: *"Shia-mazhab aur*

buniyaad samjhe. Ek fareeq ikhlaas ka muzaahara kare aur doosra fareeq nifaaq se kaam le. Ittihaad chahte ho to apne aqaaed se khulam-khula baraa-at ka izhaar karo aur apne mazhab se taaeb ho jao. Taqiyya jaese aqaaed ka difa' bhi karte ho aur ittihaad-o-ittifaaq ka daawa bhi karte ho?

Is tarah itti haad nahi ho sakta.

usool-e-islam mein yak-jahti¹-o-ittihaad na-mumkin hai". (Mulahaza ho: Al-Khutoot-ul-Areezah-az-Muhibuddin Khateeb رَحْمَةُ اللهِ عَلَيْهِ bi-tehqqeeq Muhammad Maalullah رَحْمَةُ اللهِ عَلَيْهِ: P15 [Cairo], P5 [Salafiyya Press])

Waese bhi jhoot aur sacchaai ek saath nahi chal sakte bil-khusoos wo jhoot jise bahut badi neki samajh kar bola jaata ho.

Guzishta nusoos se ye baat waazeh ho jaati hai ke taqiyya mahez jhoot, makr-o-fareb aur zaahir-o-baatin ke tazaad ka naam hai, magar baaz shia-afraad ye taassur dete hain ke usse iztiraari² haalat mein tahaffuz-e-jaan-o-maal ki gharz se apne aqide ko chupaana muraad hai jab ke shia-imamo'n ke aqwaal us mauqif ki tardeed karte hain chunache Kulaeni 'Furoo Kaafi' mein riwayat bayan karta hai: *"Ek munaafiq aadmi mar gaya to Imam Zain-ul-Aabideen رَحْمَةُ اللهِ عَلَيْهِ uske janaaze mein shaamil hone ke liye saath chal pade. Raasta mein unki apne ek ghulaam se mulaqaat ho gai. Aap ne usse poocha: Kahan jaa rahe ho? Kehne laga: Main us munaafiq ke janaze se door bhaag raha hoo'n. Aap ne farmaya: Mere saath chalo jo kuch main padhu'n tum bhi dohraate jaana. Chunache jab Imam ne takbeer kahi to aap farmane lage: 'اللهم العن فلانا الف لعنة...' Aye Allah us shakhs par hazaar (1000) laanate'n naazil farma. Aye Allah! Tu us shakhs ko jahannum-raseed farma aur use badtareen azaab mein muftala farma kyonke ye tere dushmano ka dost aur tere dosto'n ka dushman tha aur tere nabi ke ahle baet se bughz rakhta tha"*. (Furoo Kaafi: Kitab-ul-Janaaez: V3 P189 [Iran]; V1 P99 [India])

Is qism ka nifaaq unho'n ne Rasool-e-Kareem رَحْمَةُ اللهِ عَلَيْهِ ki taraf bhi mansoob karne mein kisi qism ki haya mehsoos nahi ki. Apne paachwe'n Imam Hazrat Jaafar se riwayat karte hain, unho'n ne kaha: *"Jab Abdullah bin Ubai bin Salool mara aur Nabi رَحْمَةُ اللهِ عَلَيْهِ ne uski namaz-e-janaza padhaai to Umar ne Rasool Allah رَحْمَةُ اللهِ عَلَيْهِ se kaha: Kya Allah ne aap ko uski qabr pe khada hone se mana nahi kiya? To Rasool Allah رَحْمَةُ اللهِ عَلَيْهِ khamosh rahe, Umar ne dobara apni baat ko dohraya to Aap رَحْمَةُ اللهِ عَلَيْهِ ne use farmaya: Halaakat ho tujh par tujhe kya maaloom maine janaze mein kya padha*

¹ T: (یک چہتی) Ittihaad, ittifaq, dosti, ikhlaas [RKT]

² T: Be-qaraari, bechaini [Urdu]

hai? Maine dua maangi hai: Aye Allah! Uska pet aag se bharde aur use jahannum mein daakhil kar”. (Furoo Kaafi: Kitab-ul-Janaaez: V3 P188 [Iran]; V1 P99 [India])

Yaane Rasool Allah ﷺ ne bhi (maazAllah) logo’n ko dhoka diya. Logo’n ko ye taassur diya ke wo us munaafiq ke liye istighfaar kar rahe hain, magar dar-haqiqat uske liye jahannum ki bad-dua maangte rahe. Ye kaese ho sakta hai ke aap to us munaafiq ke liye baddua karte rahe ho’n aur apne sahaaba ko istighfaar karne ki ijaazat dedi ho?

Rasool-e-Akram ﷺ ko kya zaroorat thi ke zaahir-o-baatin mein tazaad paeda kare’n? Agar Aap ﷺ ne us munaafiq ke liye bad-dua karna thi to kaunsa aesa sabab tha jisne Aap ﷺ ko uska janaaza padhne par majboor kiya? Aap ﷺ ko kis cheez ka khauf tha? Deen-e-islam to us waqt mazboot ho chuka tha aur khud Ibne Ubai ne bhi islam ki shaan-o-shaukat, jaah-o-jalaal aur quwwat-o-haebat ke khauf se zaahiran islam qubool kiya tha.

To ye ek (1) bohtaan hai jaese shia-qaum ne apne najis-o-na-paak aqide ko saabit karne ke liye taraasha hai. Sarwar-e-kaaenaat ﷺ ko is qism ki nifaaq ki zaroorat nahi thi. Us par mustazaad ye ke us riwayat (nauzubillah) Allah Ta’ala ka jhoot bolna bhi laazim aata hai, kyoune us par Allah Ta’ala ne irshad farmaya tha:

إِسْتَعْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ . (Surah-at-Tauba: 80)

(Aye Nabi!) Aap Unke Liye Bakhshish Maange’n Ya Na Maange (baraabar hai).¹

Wallah ye to taqiyya-dar-taqiyya, jhoot hi jhoot hai. *Subhanaka Haaza Bohtaanun Azeem* (انتہی)

Ek aur riwayat mein mulaahza farmae’n jisse saabit hota hai ke taqiyya mahez nifaaq-o-kizb ka naam hai, shia-raawi Muhammad bin Muslim kehta hai: “*Main Imam Jaafar Saadiq ؑ ki khidmat mein haazir hua, wahan dekha ke Abu Hanifa (Imam Abu Hanifa ؑ) bhi maujood hain.*

¹ T: Tarjuma taken from Ahsan-ul-Kalaam, Darussalam Edition [RSB]

Maine Imam Saadiq عليه السلام se arz kiya: Main aap par qurban jaau'n maine raat ek ajeeb khwaab deha hai. Aap ne farmaya ke apna khwaab bayan karo, ittifaq se aaj Abu Hanifa bhi baethe hue hain, ye behtar taur par uski taabeer batla sakte hain. Raawi kehta hai maine apna khwaab bayan kiya. Abu Hanifa ne uski taabeer bayan ki jiski Imam عليه السلام ne bhi taa'eed ki aur farmaya: 'أصبت والله يا أبا حنيفة!' thodi der baad Abu Hanifa waha'n se chale gae to maine Imam Jaafar Saadiq se arz kiya, mujhe us naasibi ki taabeer acchi nahi lagi. Aap ne farmaya: Abu Hanifa ne jo taabeer bayan ki hai wo bilkul ghalat hai. Maine arz kiya: Magar aap ne to uski taa'eed kit hi aur farmaya tha: 'أصبت والله يا أبا حنيفة' aap ne farmaya: Magar maine dil se uski taa'eed nahi ki balke mera matlab tha: 'أصاب الخطاء'." (Kitab ur Raudha Minal Kaafi: V8 P292 [Iran])

Arbi zaban mein 'أصاب' ka lughwi maane hai 'pohonchna' aur ahle lughat ke nazdeek usse muraad liya jaata hai haqiqat ko pohonchna. Magar shia ke baqaul unke paachwe'n imam Hazrat Jaafar ne Imam Abu Hanifa عليه السلام ke saamne to unki taa'eed ki magar unke jaane ke baad fauran mukar gae aur lafz ka mafhoom hi tabdeel kar diya.

Ab zaahir hai Hazrat Jaafar ko Imam Abu Hanifa se koi khatra nahi tha, is liye ke Imam Abu Hanifa saahib-e-iqtidaar nahi the, balke aap arbaab-e-iqtidaar ke nazdeek mabghooz aur na-pasandida shakhs the.

Phir Imam Abu Hanifa ne khud to taabeer batlaane ki peshakash nahi kit hi, aur na hi ye taqaaza kiya tha ke unki bayaan-karda taabeer ko sahih qaraar diya jae aur us pe unki taareef-o-tauseef ki jae, balke khud Hazrat JAafar ne unhe'n taabeer batlaane ki daawat deen-e-islam aur unki taa'eed ki magar unke jaane ke baad fauran hi unki tardeed kardi.

Ye nifaaq nahi to aur kya hai? Shia-raawi Musa bin Asheem bayan karta hai: "Main Imam Jaafar Saadiq عليه السلام ke paas baetha hua tha ke us dauraan ek (1) aadmi aaya aur aap se ek aayat ka mafhoom poocha. Imam Saadiq ne use aayat ka mafhoom bata diya. Wo aadmi chala gaya".

"Thodi der baad ek (1) aur shakhs aaya usne bhi aap se usi

aayat ka mafhoom poocha, magar aap ne use pehle jawaab ke bar-aks jawaab diya. Raawi kehta hai: Main bada haeraan hua ke aap kyon aesa kar rahe hain? Mere dil mein kai shukook-o-shubhaat janam lene lage. Abhi man soch hi raha tha ke ek aur aadmi aaya aur us ne bhi usi aayat ke mutaalliq daryaaf kiya. Aap ne use jo jawaab diya wo pehle dono jawabaat se mukhtalif tha chunache mere dil se shukook-o-shubhaat door ho gae aur main jaan gaya ke ye saara kuch taqiyya ki wajah se ho raha hai”. (Al Kaafi Fil Usool: V1 P163 [India])

Na-maaloom ye kya taqiyya hai jo unke imaamo’n ko is tarah ke tazaar¹ par majboor karta hai? Aur un tazadaat se unke imam kin masaaeb² se najaat chaahte the? ①³ Is tarah ke tazadaat-o-tanaquzaat ke baad kya kisi shakhs ka etemaad baaqi reh sakta hai? Kise kya maaloom ke deeni masaael mein jhoot bolne waale shakhs ka kaunsa qaul taqiyya par mabni hai aur kaunsa sach par?

Ye to deen se khlam-khula mazaag hai jo kisi ‘maasoom aur waajib-ul-ittiba imam’ ko to dar-kinaar kisi aam aadmi ko bhi azaab zeb nahi deta. Aur phir ye kis qism ka taqiyya hai jo halaal ho haraam aur haraam ko halaal karde jaesa ke Kulaeni ne Hazrat Jaafar Saadiq se riwayat kiya hai, wo kehte hain: *“Mere waalid ‘Hazrat Baaqir’, banu umaiyya ke daur mein fatwa dete the ke baaz aur cheel ka shikaar kiya hua jaanwar halaal hai, unka ye fatwa taqiyya par mabni tha magar main taqiyya nahi karta aur fatwa deta hoo’n ke baaz aur cheel ka shikaar kiya hua jaanwar haraam hai”*. (Furoo Kaafi: V6 P208 [Iran]; V2 P80 [India])

Ye ajeeb taqiyya hai jiske tahat jab ji chaahe kisi cheez par halaal hone

¹ T: (تَضَاد) Ikhtelaaf, farq, imteyaz [RKT]

² T: (مَصَائِب) Takleef-e’n, musibate’n, aafate’n, balaae’n [RKT]

³ ① Dar-asl shia-mazhab mein taqiyya, namaz, roze ki tarah farz hai. Shia-mohaddis Nematullah al-Jazaeri likhta hai:

‘والتقية باب فتحه الله سبحانه للعباد و امرهم بارتكابه والزهم به كما او جب عليهم الصلاة والصيام حتى انه ورد عن الثمة الطاهرين عليهم السلام لا يند لمن لا تقية له’.

Yaane: ‘Taqiyya (jhoot) Allah Ta’ala ne bando’n ke liye ek raasta khola hai use ikhtiyaar karne ka hukm diya aur namaz roze ki tarah use farz kiya hai hatta ke aimma-tut-taahireen se saabit hai ke jisne taqiyya na kiya uska koi deen nahi’.

ka fatwa laga diya jaae aur jab ji chaahe haraam hone ka? Kya imaamo'n ki imamat-o-ismat ka yehi taqaaza hai? Uske bar-aks irshad-e-Baari Ta'ala hai:

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ. (Surah-al-Aaraaf: 32)

(Aye Nabi!) Keh Deejiye: Jo Zeenat Aur Khaane-peene Ki Paakiza Cheeze'n Allah Ne Apne Bando'n Ke Liye Paeda Ki Hain, Wo Kisne Haraam Ki Hain?.¹

Is aayat mein Allah Ta'ala ne ye wazaahat farmaai hai ke kisi halaal shae ko haraam qaraar dene ka ikhtiyaar kisi ko nahi hai. Ek (1) aur riwayat mein yahood-o-nasaara ki mazammat karte hue farmaya:

إِتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ. (Surah-at-Tauba: 31)

Yahoodiyo'n Aur Isaaiyo'n Ne Allah Ko Chod Kar Apne Mazhabi Rehnumaao'n Ko Apne Khuda Bana Lena Tha.

Is aayat ki tafseer bayan karte hue Rasool Allah ﷺ farmate hain: *"Mazhabi rehnumaao'n ko khuda bana lene ka matlab ye hai ke jab wo apni taraf se kisi cheez ko halaal qaraar dete wo use halaal samajhte aur jab haraam qaraar dete to use apne oopar haraam kar lete"*. (Tirmizi: H3095; Rawaahu Ahmad, wal Bayhaqi, Sunan Kubra: V10 P116)

Ek aur aayat mein Allah Ta'ala ne tasreeh farmaai ke nabi ko bhi ye ikhtiyaar nahi hai ke wo apni taraf se kisi cheez ko halaal ya haraam kare, chunache irshad-e-Baari Ta'ala hai:

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ. (Surah-at-Tahreem: 1)

Aye Nabi ﷺ! Aap Allah Ki Halaal-karda Cheez Ko Haraam Kyou'n Karte Hain.

To jab aesa karne ka ikhtiyaar Rasool Allah ﷺ ko bhi nahi to Hazrat Baaqir ko kaese haasil ho gaya?

Mashoor shia-musannif Kashshi Abdullah bin Yafoor se riwayat karta

¹ T: Tarjuma taken from Ahsan-ul-Bayaan, Darussalam edition [RSB]

hai, usne kaha: “Maine ek din Imam Jaafar عليه السلام se arz kiya ke agar main ek anaar ke do (2) hisse karke ek ko halaal kahu’n aur doosre ko haraam to Allah ki qsim jise maine halaal kiya hai wo halaal hoga aur jise maine haraam kiya hai wo haraam (to Jaafar ne baqaal-e-shia uski tauseeq-o-taaheed karte hue kaha) yaane Allah tujh par rahem kare, Allah tujh par rahem kare”. (Rijaal Kashshi: P215)

Yaane tahleel-o-tahreem¹ ka ikhtiyaar na sirf ye ke imaamo’n hi ko haasil hai balke wo ye ikhtiyaar kisi aur ko bhi tafweez² kar sakte hain. Us Abdullah bin Yaafoor ke mutaalliqa Hazrat Jaafar Saadiq se manqool hai: “Hamare huqooq ko ada karne waala Abdullah bin Yaafoor ke siwa koi nahi”.

Tahleel-o-tahreem, yaane kisi cheez ko halaal ya haraam qaraar dena imaamo’n ka ikhtiyaar hai, shia ke nawwe’n imam Muhammad Ali bin Musa uski wazaahat karte hue kehte hain: ‘ إن الائمة هم يحلون ما يشاؤون و يحرمون ما يشاؤون ’ Yaane “Aimma ko ikhtiyaar hai ke wo jis cheez ko chaahe’n halaal kar de’n aur jisko chaahe’n haraam kar de’n”.³ ① Yehi haal yahoodiyo’n aur isaaiyo’n ka tha jiski Quran-e-Majeed mein mazammat bayan ki gai hai.

Hazrat Jaafar Saadiq ka ye kehna ke: “Mere waalid banu umaiyya ke daur mein ye fatwa dete the”, is cheez par dalaalat karta hai ke unka ye fatwa umawi hukmraano ko khush karne ke liye tha, jabke shia ki apni riwayat hai ke Rasool Allah ﷺ ne farmaya: ‘ من ارضى سلطاناً بسخط الله خرج من دين ’ Yaane “Jisne Allah ko naaraaz karke kisi hukmraan ko khush kiya wo deen-e-islam se khaarij ho gaya”.⁴ ② Kya shia ke nazdeek Allah Ta’ala ki haraam-karda cheez ko halaal karna Allah Ta’ala ki naaraazi ka baais nahi?

Isi tarah Hazrat Ali bin Abi Taalib عليه السلام ka farmaan hai: “Imaan ye hai ke

¹ T: Halaal aur Haraam [RSB]

² T: (تفويض) (Ikhtiyaar waghaera ki supuragi, hawaalgi [RKT])

³ ① Usool Kaafi: Baab An-al-Aimma Yahloona Ma-yashaoona wa Yahramoona Ma-Yashaoona.

⁴ ② Kaafi: Baab Min Itaa-al-Makhlooq Fee Maasiyya-til-Khaaliq: V3 P373 [Iran]

tum sach kaho agarche us mein ba-zaahir tumhara nuqsaan hi kyou'n na ho. Jhoot par tarjeeh do, agarche us mein tumhe'n koi faaeda hi kyou'n na nazar aaraha ho". ③¹

Guzishta nusoos se waazeh ho jaata hai ke taqiyya mahez jhoot hi ka doosra naam hai.

Mazeed Misaale'n:

Shia-raawi Salama bin Mohriz kehta hai: “*Maine Imam Jaafar Saadiq (عليه السلام) se arz kiya ke ek armaani shakhs mar gaya hai aur usne mujhe wasiyyat ki hai ke main uska tarka taqseem kar doo'n. Uski sirf ek beti hai. Aap ne farmaya: Armaani kaun? Maine kaha: Ek pahaado'n mein rehne waala shakhs. Aap ne farmaya: Beti ko nisf de do. Raawi kehta hai: Maine ye baat Zuraara ko batlaai to Zuraara ne kaha: Imam (عليه السلام) ne tere saamne taqiyya kiya hai, saara maal beti ka hai. Raawi kehta hai: Main dobara aap ke paas gaya aur kaha: Allah aap ki islaah farmaae, hamare saathiyo'n ka khayaal hai ke aap ne mujh se taqiyya kiya hai? Farmaya: Maine taqiyya nahi kiya, lekin mujhe dart ha ke kahee'n tera muwaakhaza² na ho. Kya kisi aur ko bhi is baat ka ilm hai? Maine arz kiya: Nahi. Aap ne farmaya: Baaqi nisf bhi usko de do". (Furoo Kaafi: V7 P86-87 [Iran], V3 P48 [Hind])*

Ab ya to Hazrat Jaafar ka pehla qaul durust tha ya doosra. Agar pehla durust tha to baaqi nisf ladki ko dene ka hukm kyou'n diya? Agar doosra durust tha to pehle hi saara maal ladki ko dene ka hukm kyou'n na diya? Haq ke izhaar mein kaunsi cheez haael thi? Kya deeni umoor mein kisi ke liye ye jaez hai ke wo Allah aur uske rasool ke khilaaf mahez taqiyya, yaane jhoot ki bina par koi fatwa de?

¹ ③ Nahj-ul-Balaagha: V2 P129 [Beirut] ba-hawaala Tohfa-tush-Shia: V2 P519. Hazrat Ali (عليه السلام) ka mazeed qaul mulaahaza ho:

جانِبِو الكَذِب فانه مجانب للایمان، الصادق علی شفا منجاة وكرامة والكاذب علی شرف مهواة و مهانة.
Yaane, “*Jhoot se bacho kyou'nke ye imaan ke manafi hai saccha najaat aur izzat ke muqaam par faaez hota hai, jabke jhoota shakhs khwahish-e-nafs ka paeru aur ruswaai uthaata hai*”. (Nahj-ul-Balaagha (bi-tehqqeeq Daktoor Subhi Saaleh): P117 [Beirut] (انتهی))

² T: (مُواخَذَه) Giraft, baaz-purs, jawaab-talbi, jawaab-dahi, pakad, badla [RKT]

Wiraasat ke masaael nusoos se saabit hote hain unka zaati ijtihaad se koi taalluq nahi. Nusoos ko tabdeel karke unke khilaaf fatwa dene waale shakhs ka deen qatan qaabil-e-etemaad nahi. Is qism ki ek aur riwayat mulhaza farmaae'n.

Shia-raawi Abdullah bin Mohriz kehta hai: *"Maine Imam Saadiq (عليه السلام) se kaha: Ek aadmi mar gaya hai, uski ek hi beti hai aur usne mere haq mein wasiyyat ki hai. Aap ne farmaya: Aadha maal beti ko de do aur baqiyya doosre rishtedaaro'n mein taqseem kardo"*.

"Raawi kehta hai: Main waapas aaya to mere saathiyo'n ne kaha: Rishtedaaro'n ko kuch nahi milega. Saara maal beti ka hai. Chunache main dobara aap ke paas gaya aur poocha: Kya aap ne taqiyya kiya hai? Aap ne farmaya: Nahi, lekin mujhe dart ha ke kahee'n uske rishtedaar tujhe koi takleef na pohonchaae'n. Agar tujhe kisi qism ka khatra nahi to baaqi aadha maal bhi beti ko de do". (Furoo Kaafi: V7 P86-87 [Iran]; V3 P48 [India])

In dono riwayaat se zaahir hota hai ke shia-qaum ki gharz se nahi, balke kisi bhi maslahat ke pesh-e-nazar jab chaahe jhoot bol sakti hai aur use taqiyya ka naam de kar 'mustahiq-e-ajr-o-sawaab' bhi ho sakti hai.

In dono riwayaat mein saaileen umawiy ya abbaasi nahi the, balke wo khaalis-shia aur unke 'maasoom imam' ke mukhlis saathiyo'n mein se the.

Ek aur riwayat mulahaza farmaae'n: *"Ek din Hussain bin Muaaz-al-Khoowi ne Imam Jaafar Saadiq (عليه السلام) se poocha: Main jaame masjid mein dars deta hoo'n, baaz auqaat aesa hota hai ke koi mukhaalif aadmi (yaane Ahle Sunnat mein se) mujh se koi sawaal karta hai to main uske mutaabiq jawaab de deta hoo'n (yaane jise mein haq samajhta hoo'n uske khilaaf) to kya aesa karna jaaez hai? To Imam (عليه السلام) ne jawab diya: 'اصنع كذا فاني اصنع كذا' Haa'n is tarah kiya karo main bhi aese hi karta hoo'n"*. (Rijaal Kashshi: P218)

Yaane shia ke baqaul unke imam logo'n ko munaafiq banne ki targheeb

dete the. Izhaar-e-haq ki bajaare saail ki marzi ke mutaabiq jawaab dena kizb-o-nifaaq nahi to aur kya hai. Jabke irshad-e-Baari Ta'ala hai:

اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ. (Surah-at-Tauba: 119)

Allah Se Daro Aur Ahle Sidq Ka Saath Do.

Neez irshad hai:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا. (Surah-al-Ahzaab: 70)

Aye Imaan Waalo! Allah Se Daro Aur Durust Baat Kaho.

Magar shia ke yahaa'n muaamala bar-aks hai, wo na sirf ye ke khud jhoot bolte hain, balke doosro'n ko bhi jhoot bolne ka hukm dete hain. Jaesa ke guzishta riwayat se zaahir hota hai.

Ek shia riwayat hai: *"Imam Musa Kaazim (عليه السلام) ne apne ek motaqid ko khat likha ke kisi aese qaul ke mutaalliq jo tumha'n hamari taraf se pohonche ye na kaho: Ye baatil hai, agarche tumhe'n maaloom ho ke wo khilaaf-e-haq hai, kyouнке tum nahi jaante k ham ne wo baat kyou'n kahi thi aur kis bina par kahi thi"*. (Rijaal Kashshi: P268 [Karbala, Iraq])

Yaane koi baatil aur khilaaf-e-shariyat baat agar kisi imam se marwi ho to uski tardeed jaaez nahi, agarche us mein sareehan Kitab-o-Sunnat ki mukhalifat paai jaati ho. Jabke islam mein meyaar Kitab-o-Sunnat hai, na ke qaul-e-imam.

Shia-Ruwaat:

Shia-deen ek mutazaad-o-mutanaaqis¹ deen hai us deen mein ek-ek masle ke kai-kai hukm hain. Ek riwayat mein ek hukm bayan kiya jaata hai². Doosri riwayat mein us hukm ki mukhalifat kardi jaati hai. Yehi

¹ T: (مُتَنَاقِص) Ek-doesre ki zidd, ulta, mukhaalif, bar-khilaaf [RKT] Naaqis, kam, na-tamaam, imperfect [RKT]

² ① Is baat ka eteraaf khud shia ualama ne bhi kiya hai. Chunache Yusuf Bahrani likhta hai:

فلم يعلم من احكام الدين على اليقين الا القليل لا متراج اخباره باخبار التقية كما اعترف بذلك ثقة الاسلام وعلم الاعلام محمد بن يعقوب الكليني في جامعه الكافي.

haal shia-raawiyo'n ka hai, har raawi ke baare mein do (2) qaul hain. Ek mein uski tazeef hai aur doosre mein tauseeq.

Iski bethareen misaal mashoor shia-raawi Zuraara bin Aen hai, jo shia ke teen (3) imaamo'n Hazrat Baaqir, Hazrat Jaafar, aur Musa Kaazim ke ashaab mein se hai. Uske mutaalliq shia-qaum ne bada ajeeb-o-ghareeb muaqif ikhtiyaar kiya hai. Kabhi to use jannati qaraar diya jaata hai aur kabhi jahannumi. Kitab ke ek safhamein use mukhlis, doosre safha mein badtareen dushman.

Masalan Kashshi uska zikr karte hue ek jagah likhta hai: "*Imam Jaafar ؑ ne farmaya: Aye Zuraara tera naam jannatiyo'n mein likha hua hai*". (Rijaal Kashshi: P122 [Karbala, Iraq])

Mazeed: "*Allah Zuraara par rahem farmaae, agar Zuraara na hota to Imam Baaqir ؑ ki ahadees ka naam-o-nishaan tak mit jaata*". (Rijaal Kashshi: P124 [Karbala, Iraq])

Neez, "*Imam Saadiq ؑ ne farmaya: Mere waalid ki ahadees ko zinda rakhne waale Zuraara, Abu Baseer, Muhammad bin Muslim, aur Bareed bin Muawiya al-Ajli hain. Ye deen ke muhaafiz hain, mere waalid ki halaal-o-haraam ki amaanate'n unke paas hain*". (Rijaal Kashshi: P124)

Ek taraf to Zuraara ke ye fazaael-o-manaaqib hain aur doosri taraf yehi Zuraara hai jiske mutaalliq Imam Jaafar ka irshad hai ke wo momin hi nahi tha, chunache shia-raawi Ibne Abi Hamza kehta hai: "*Maine Hazrat Saadiq ؑ se poocha ke aayat: 'الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ' ¹ mein 'يُظْلَم' se kya muraad hai? Aap ؑ ne farmaya: Jo kuch Abu Hanifa, Abu Zuraara aur us qabeel² ke doosre logon ne kiya hai*". (Rijaal Kashshi: P121)

Isse bhi ziyaada wazaahat ke saath mashoor shia-muarrikh Kashshi uske mutaalliq bayan karta hai: "*Imam Abdullah (Jaafar Saadiq) ؑ ne*

Yaane, "*Shi'ee ahadees mein bahut saari ahadees mabni-bar-taqiyya hone ki wajah se bahut kam ahkaam-e-deen yaqini taur par maaloom ho sakte hain, jiska eteraaf Kulaeni ne apni kitaab Kaafi mein bhi kiya hai*". (انتهى)

¹ T: Surah-al-Anaam: 82

² T: (قبيل) Qism, giroh, silsila, sort, kind, category [RKT]

farmaya: Allah Zuraara par laanat naazil farmaae. Aap ne teen (3) martaba usko dohraaya”. (Rijaal Kashshi: P123 (tarjuma Zuraara))

Shia-raawi Lais Maraadi bayan karta hai: *“Maine Imam Saadiq ؑ ko ye kehte suna ke Zuraara gumraah ho kar marega”*.

Hazrat Jaafar Saadiq se hi riwayat karte hain ke unho’n ne kisi masla ka zikr karte hue kaha: *‘أَنْ ذَا مِنْ مَسَائِلَ آلِ اَعِيْن، لَيْسَ مِنْ دِيْنِي وَلَا دِيْنِ اَبَادِيْ’* *‘Ye masla Aal-e-Aen (yaane Zuraara bin Aen) ka ghada hua hai, uska mere aur mere aaba-o-ajdaad ke deen se koi taalluq nahi’*. (Rijaal Kashshi: P135)

Shia-riwayat ke mutaabiq usi maloon aur gumraah Zuraara ke mutaalliq unke saatwe’n Imam Musa Kaazim ka bhi qaul mulaahaza keejiye. Wo kehte hain: *“Zuraara Allah ke liye hijrat karne waalo’n mein se tha”*. (Rijaal Kashshi: P137)

Neez, *“Zuraara ne meri imaamat mein shak kiya to use maine Allah se apne liye talab kar liya”*. (Rijaal Kashshi: P139)

Magar Hazrat Baaqir use ek mashkook aur bad-diyaanat shakhs samajhte the, chunache ek dafa unse Umaal (عمال) (governoro’n) ke diye hue atiyon ke mutaalliq poocha to aap ne farmaya: *“Koi muzaaiqa nahi ... Phir (Zuraara ke chale jaane ke baad) farmaya: Maine to Zuraara se darte hue ye kaha tha ke kahee’n wo Hishaam bin Abdul Malik Umawi Khalifa ko mukhbiri na karde, warna dar-haqiqat main un atiyon ko haraam samajhta hoo’n”*. (Rijaal Kashshi: P142)

Isse saabit hota hai ke Hazrat Baaqir ؑ Zuraara ko khaain aur bad-diyaanat aur umawi khalifa ka jaasoos samajhte the. Khaain aur bad-diyaanat hi nahi, balke yahoodiyo’n aur isaaiyo’n se bhi badtareen kaafir.

“Imam Jaafar ؑ ne kisi se poocha: Tumhari Zuraara se kab mulaqaat hui thi? Raawi kehta hai: Maine kaha: Kaafi arsa ho gaya hai. Aap farmane lage: Uski parwa mat karo, agar wo bimaar ho jaae to uski iyaadat ke liye na jao aur agar mar jaae to uske janaaza mein shirkat na karo. Raawi kehta hai: Maine kaha: Zuraara ki? Imam Jaafar ؑ ke qaul par taajjub ka izhaar karte hue Imam ؑ ne farmaya: Haa’n!

Zuraara ki, kyouнке wo yahoodiyo’n aur isaaiyo’n se bhi badtareen hai”. (Rijaal Kashshi: P142)

Ye haalat hai shia-mazhab ke sutoon aur shia-qaum ke qubut bki, jise unke teen (3) imaamo’n ki ‘sahaabiyat’ ka ‘sharf’ haasil hai aur jiski bayaan-karda riwayaat-o-ahadees par shia-deen ka daar-o-madaar hai.

Shia ke ‘maasoom’ imam, jin par ‘wahee-o-ilhaam ka nuzool hota hai’, kabhi to use jannati, hadees ko zinda rakhne waala, deen ka muhaafiz, wiraasat-e-aimma ka ameen, muhaajir ilal-Ilah aur atiya-e-khuda-wandi qaraar dete hain aur kabhi use maloon, khaain, bad-diyaanat, jaasoos, aur yahood-o-nasaara se bhi badtaren. Allah ne sach kaha hai:

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ. (Surah-al-Anaam: 93)

Us Shakhs Se Badh Kar Kaun Zaalim Ho Sakta Hai Jo Allah Ki Taraf Jhoot Mansoob Kare? Ya Kahe, Mujhe Wahee Aati Hai Halaanke Use Kisi Cheez Ki Wahee Na Hui Ho.

Neez, irshad hai:

وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا. (Surah-al-Anaam: 93)

Agar Ye Allah Ke Alaawa Kisi Aur Ki Taraf Se Hota To Us Mein Ikhtilaaf-o-Tazaad Nazar Aata.

Yaane Quran-e-Majeed Allah ki taraf se hai, is liye us main kisi qism ka tazaad-o-tanaaquz nahi aur agar ye (adiyaan-e-baatila ki tarah) maazAllah ghaerullah ka waza’-karda hota to ye tazadaat ka majma’ hota. Neez, irshad-e-Baari Ta’ala hai:

يُخَدِّعُونَ اللَّهَ وَلَٰذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ. (Surah-al-Baqara: 9)

Ye Munaafiq Log Allah Ko Aur Musalmano Ko Dhoka Dete Hain (haqiqat mein) Wo Apne Aap Ko Dhoka De Rahe Hain, Magar Unhe’n Shuoor Nahi.

Zuraara ki tarah baaqi raawiyo’n ki nisbat bhi shia-qaum ka yehi mauqif hai, masalan Muhammad bin Muslim, Abu Naseer, aur Hamraan bin Aen waghaera. Kabhi unhe’n jannat ki bashaarat dete hain aur kabhi

unhe'n jahannami qaraar dete hain, is tarah ek riwayat mein unhe'n mukhlis qaraar diya jaata hai aur doosri riwayat mein dushman. (Aam shi'ee kutub-e-hadees-o-rijaal)

Taqiyya Ka Aqida Kyoun Ikhtiyaar Kiya Gaya?:

Shia-qaum ke nazdeek taqiyya karna, yaane munaafaqat se kaam lena aur jhot bolna na sirf ye ke jaaez aur rukhsat hai, balke deen ka buniyaadi rukn aur baais-e-sawaaab hai. ❶ Magar kuch shia-akabireen badnaami se bachne ke liye use rukhsat qaraar dete hain, unka kehna hai ke jhoot bolna aur dil ki baat ko chupaana farz nahi, balke jaaez hai.

Chunache shia-mufasssir Tabarsi kehta hai: *“Taqiyya ek jaaez amr hai, jo difa’² ki khaatir ikhtiyaar kiya jaata hai”*. (Tafseer Majma’ al-Bayaan-az-Tabarsi: V1 P429 [Beirut] tahat aayat ‘لا يتخذ المؤمنون’ Surah Aale Imran: 28)

Lutfullah Saafi kehta hai: *“Shia ke nazdeek taqiyya karna jaaez hai, unho’n ne taqiyya par us waqt amal kiya jab zaalim baadshaho’n, Muawiya, Yazeed, Waleed aur Mansoor waghaera ki hukmraani thi”*. (Ma’-al-Khitaab Fil Khutoot-ul-Areezah; P39-40 [Iran], 4th edition: P33)

Hindustan ka ek shia-aalim Syed Ali Imam kehta hai: *“Imaamiyo’n ke nazdeek tahaffuz-e-jaan-o-maal ki khaatir taqiyya karna jaaez amr hai”*. (Misbaah-uz-Zulm: P71 [India])

Mazkoora shia-ashaab ne taqiyya ke aqide ke bayaan mein bhi taqiyya kiya hai, kyoune shia-deen mein taqiyya karna jaaez nahi, balke farz hai. Chunache Toosi kehta hai: *“Jaan leejaye ke taqiyya karna farz hai”*. (Al Bayaan-az-Toosi Tafseer aayat: ‘لا يتخذ المؤمنون الكافرين اولياء’)

Mashoor shia-mohaddis Ibne Baabwiya Qummi kehta hai: *“Taqiyya karna farz hai aur uski farziyya us waqt tak qaaem rahegi jab tak aakhri imam zaahir na ho jaae, jisne unke zaahir hone se pehle taqiyya tark kiya wo shia-deen se khaarij ho gaya”*. (Al Etiquadaat-az-Sadooq Shia Ibne Baabwiya: Fasl-ut-Taqiyya)

¹ ❶ Iski daleel guzishta safhaat mein guzar chuki hai.

² T: (دفاع) Bachaao, defence [RKT]

Hazrat Ali عليه السلام ki taraf mansoob karte hue likhte hain: *“Taqiyya momin ka sabse afzal amal hai”*. (Tafseer Askari: P163)

Kulaeni Hazrat Baaqir عليه السلام se naql karte hue likhta hai: *“Taqiyya kisi bhi zaroorat-o-maslahat ke tahat kiya jaa sakta hai. Zaroorat-mand khud uska behtar taur par ehsaas kar sakta hai, ke kab use taqiyya karna chaahiye”*. (Usool Kaafi: Baab-ut-Taqiyya)

Ibne Baabwiya Qummi likhta hai: *“Rasool Allah ﷺ farmate hain: Jab main meraaj ki raat aasmaan par gaya to maine arsh ke paas chaar (4) mukhtalif raushniyaa’n dekhee’n. Poochne par mujhe bataya gaya ke ye Abdul Muttalib, Abu Taalib, Abdullah bin Abdul Muttalib, aur Jaafar bin Abi Taalib ki arwaah hain, jo noor ki shakl mein arsh ke saae mein muallaq hain. Maine kaha unhe’n ye muqaam-o-martaba kaese mila? Kaha gaya: Kyounke unho’n ne apne imaan ko chupaae rakha aur kufr ko zaahir kiya”*. (Jaame-ul-Akhbaar Naql-az-Tanqeeh-ul-Masaael: P140)

Saabit hua ke haq ko chupaana aur baatil ka izhaar karna rukhsat nahi, balke bahut badi fazilat hai. Chunache ye kehna ke shia-deen meint aqiyya faqat tahaffuz-e-jaan-o-maal ke liye kiya jaata hai, aur ye farz nahi, balke rukhsat hai. Bilkul ghalat aur shia-afraad ki taraf se shia-deen ke khilaaf baghaawat aur ‘maasoom imaamo’n’ ki sareeh mukhaalifat hai.

Aesa kehne waale kamaal-ayyaari ke saath ‘bayaan-e-taqiyya’ mein bhi taqiyya karte hain. Shia-qaum ne jhoot bolne aur munaafaqat karne ko jawaaz faraaham karne aur use mazhabi tahaffuz dene ke liye taqiyya ka sahaara le rakha hai.

Isi tarah shia-qaum ne taqiyya ke naam par jhoot ko taqaddus ka labaada is liye bhi udhaya ke wo apne imaamo’n ke tazadaat ko jawaaz faraaham kar sake’n, is liye ke jab shia-qaum pe eteraaz kiya jaata ke tere imam ‘maasoom-anil-khata’ hone ke bauwjood ek baat pe qaaem kyoun na rehte the to shia ne uska jawaab ye taraasha ke wo aesa taqiyya ki wajah se karte the.

Chand Misaale'n:

Chunache teesri sadee hijri ka mashoor shia-muarrikh Naubakhti kehta hai: *“Umar bin Riyaah ne Imam Baaqir ؑ se koi masla dariyaافت kiya. Aap ne use uska jawaab de diya. Agle saal wo phir aaya aur wohi masla dobara poocha. Aap ne uska pehle se mukhtalif jawab diya”*.

“Umar bin Riyaah ne kaha: Aap ka ye jawaab pehle se mukhtalif hai to Imam Baaqir ؑ ne farmaya: Baaz auqaat hame’n aesa taqiyya ki wajah se karna padta hai. Un par Ibne Rabaah ko aap ke imam hone par shak guzra aur dil mein khayaal aaya ke aap imam nahi hain”.

“Ibne Riyaah ne uska zikr Muhammad bin Qais se kiya aur kaha: Imam Baaqir ko mere saamne taqiyya karne ki kya zaroorat thi? Ibne Qais ne kaha: Shayad tumhare saath koi aesa shakhs maujood ho jiske saamne taqiyya karna zaroori tha?”.

“Ibne Riyaah ne kaha: Nahi, balke main dono dafa akela tha is liye taqiyya karne ki koi wajah nazar nahi aati. Balke asal wajah makhboot-ul-hawaasi¹ hai. Unhe’n ye yaad nahi raha ke pichle saal kya kaha tha. Chunache Umar bin Rabaah ne Imam Baaqir ؑ ki imaamat se rujoo kar liya. Usne kaha ke aesa shakhs jo baatil par mabni fatwa de imaamat ka mustahiq nahi aur na hi aesa shakhs imaamat ka mustahiq hai jo taqiyya ko buniyaad bana kar buzdili ka muzaahara kare aur apne darwaze bana kar baeth jaae. Imam par to zulm ke khilaaf khurooj karna aur elaan-e-baghaawat karna farz hai”. (Firq-ush-Shia-az-Naubakhti: P80-82 [last edition]; P60-61 [Haidariya press, Najaf, Iraq 1355h])

Is riwayat se shia ke baqaul Hazrat Baaqir ka tazaad-o-tanaaquiz saabit nahi hota hai isi qism ke tazadaat ko jawaaz faraaham karne ke liye taqiyya jaesa masla taraasha gaya: *“Isi qism ki riwayat Kulaeni ne bhi Zuraara bin Aen se zikr ki hai. Wo kehta hai: Maine Imam Baaqir ؑ se koi masla dariyaافت kiya aap ne mujhe uska jawaab diya, phir ek aur aadmi aaya, usne bhi wohi masla dariyaافت kiya aap ne use mere jawaab se mukhtalif jawaab diya. Phir ek aur shakhs aaya usne bhi*

¹ T: (مَخْبُوطُ الْحَوَاسِ) Paagal-pan, junoon [RKT]

wohi masla dariyaافت kiya. Aa pne use hamare dono ke jawabaat se mukhtalif jawaab diya. Jab dono aadmi baahar chale gae to maine aap se us tazaad ki wajah dariyaافت ki to aap ne farmaya: ‘يا زرارۃ ان هذا خير لنا ’ Aye Zuraara! Ye (tazaad-bayaani¹) hamare aur tumhare haq mein behtar hai” . (Usool Kaafi: P37 [India])

Kashshi likhta hai: “Ek dafa Imam Jaafar ؑ ne Muhammad bin Umar se poocha: Zuraara kya haal hai? Muhammad bin Umar ne kaha: Zuraara hamesha asr ki namaz ghuroob-e-aافت ke waqt padhta hai. Aap ne farmaya: Ke jao use meri taraf se kaho ke wo asr ki namaz apne waqt pe padha kare Muhammad bin Umar ne kaha: Zuraara ko Imam ؑ ka paeghaam pohonchaya to Zuraara ne kaha: Main jaanta hoo’n ke tum jhoot nahi bol rahe, magar Imam ؑ ne mujhe koi aur hukm diya hai. Main nahi chaahta² ke us par amal tark karu’n” . (Rijaal Kashshi: P128)

Is riwayat se ye taassur milta hai ke Zuraara ko ghuroob-e-aافت ke waqt namaz-e-asr padhne ka hukm bhi Hazrat Jaafar ne diya tha aur use rokne ka hukm bhi unho’n ne hi diya tha. Shayad isi qism ke tazaad ko dekh kar hi shia-riwayaat ke mutaabiq Zuraara ne Hazrat Jaafar Saadiq ke mutaalliq kaha tha: ‘ليس له بصر بكلام الرجال’ “Unhee’n logo’n ki guftagu ke mutaalliq koi samajh nahi” . (Rijaal Kashshi: P123)

Isi tarah shia ke saatwe’n Imam Musa Kaazim ke mutaalliq Kashshi shia-raawi Shuaib bin Yaqoob se riwayat karta hai. Usne kaha: “Maine Imam Musa Kaazim ؑ se dariyaافت kiya ke ek aadmi kisi aesi aurat se shaadi kare jo pehle se shaadi-shuda ho aur uska khaawind abhi zinda ho aur use talaaq bhi na deen-e-islam gai ho? Aap ne farmaya: Aurat ko rajm kiya jaaega aur khaawind ko agar ilm nahi to use kuch nahi kaha jaaega” .

“Raawi kehta hai: Maine uska zikr Abu Baseer Muraadi se kiya to unho’n ne kaha: Mujhe Imam Jaafar Saadiq ne farmaya tha ke us soorat mein aurat ko sangsaar kiya jaaega aur mard ko kode lagaae

¹ T: Contradictory statements [RSB]

² T: Computerized urdu pdf mein chaahta-chaahata, do (2) baar likha, jabke mukhattat urdu pdf mein sirf ek baar likha hai. Is liye is roman transliteration mein sirf ek baar likha gaya hai. [RSB]

jaaenge. Raawi kehta hai: Abu Baseer Muraadi ne apne seene par haath rakhte hue kaha: Mera khayaal hai hamare saathi (Musa Kaazim) ka ilm abhi tak mukammal nahi hua". (Rijaal Kashshi: P154)

Aur yehi wo Abu Baseer hai jiske mutaalliq Hazrat Jaafar se manqool hai ke unho'n ne kaha: *"Abu Baseer aao 'مخبين' (taqiyya karne) waalo'n... ko jannat ki bashaarat de do ye wo log hain jinke paas halaal-o-haraam ki amaanate'n hain, agar ye na hote to nubuwwat ke aasaar kab k emit chuke hote". (Rijaal Kashshi: P154)*

Shia-qaum ye tazaad-o-tanaaquz Hazrat Hasan عليه السلام aur Hazrat Hussain عليه السلام ki taraf bhi mansoob karti hai. Chunache Naubakhti likhta hai: *"Jab Hazrat Hussain عليه السلام Shaheed ho gae to shia ke ek giroh ne kaha: Hazrat Hasan عليه السلام aur Hazrat Hussain عليه السلام ke mauqif meint azaad tha, kyouнке Hazrat Hasan عليه السلام ke paas Hazrat Hussain عليه السلام se ziyaada quwwat thi aur aap ke saathi bhi Hussain عليه السلام se ziyaada the. Magar Aap عليه السلام ne uske bawujood Muawiya se sulah karli aur uske khilaaf khurooj nahi kiya, jabke Hussain عليه السلام ke saathi bhi kam the aur aap ke paas zaahiri asbaab bhi Hasan عليه السلام se kam the, agar Hasan عليه السلام ke mauqif ko durust maan liya jaae to Hussain عليه السلام ke mauqif ko ghalat maanna padega aur agar Hussain عليه السلام ke mauqif ko durust maan liya jaae to Hasan عليه السلام ke mauqif ko baatil qaraar dena padega. Chunache shia ke us giroh ne dono ki imaamat se rujoo kar liye aur awaam ke saath shaamil ho gae". (Firqush-Shia-az-Naubakhti: P47 [last edition, P25-26 [Najaf])*

Ek hindi shia-aalim apni kitaab "Asaas-ul-Usool" mein naql karta hai: *"Imaamo'n se jo ahadees marwi hain un mein bahut ziyaada ikhtilaaf-o-tazaad paaya jaata hai, koi bhi aesi hadees nahi jiske mutazaad doosri hadees na paai jaati ho. Isi wajah se baaz naaqis-ul-aqida log shia-mazhab se dast-bardaar ho gae". (Asaas-ul-Usool: P15 [India])*

Aqida-e-taqiyya ko ikhtiyaar karne ka ek aur sabab bhi tha aur wo ye ke shia-qaum ke imam apne paerukaaro'n ko jhooti tasalliyya'a'n dete rahe. Shia-riwayaat ke mutaabiq har imam yehi kehta ke anqareeb hamari hukumat qaaem hone waali hai aur mukhalifeen ka khaatima hone waala hai. Usse unka maqsad ye tha ke unke paerukaar iqtidaar aur

duniyawī tama’¹ mein muḥtala ho kar unse waabasta rahe’n. Shia kehte hain ke unke aimma taqiyya ki bina pe karte the warna unhe’n ba-khoobi maaloom tha ke shia ke iqtidaar ka zamaana abhi bahut door hai.

Kulaeni ek shia-raawī Ali bin Yaqteen se riwayat karta hai, usne kaha: *“Mujhe Imam Ali Riza, shia-qaum ke aathwe’n imam ne farmaya: Shia ko do-sau-saal (200) se jhooti tasalliyaa’n deen-e-islam jaa rahi hain”*.

“Raawī kehta hai ke iski wajah ye thi ke agar ye keh diya jaata ke ‘Qaaem عايم’ yaane shia ki khush-haali ka zamaana do-teen sadiyo’n ke baad shuru hoga to log maayoos ho jaate aur islam (raawī ke mutaabiq shia-deen) ko chod dete. Isi baais aimma yehi farmate rah eke shia ki khush-haali aur unke iqtidaar ka daur anqareeb shuru hone waala hai, taake log mutmaeen rahe’n”. (Usool Kaafi: P369)

Is aqide ko ikhtiyaar karne ka sabab qadeem shia-muarrikh Naubakhti ki us ibaaṛat se bhi waazeh hota hai. Naubakhti likhta hai: *“Sulaiman bin Jarir ne apne saathiyo’n se kaha ke shia ke imaamo’n ne do (2) aqide yaane ‘badaa’ (بداء) aur ‘taqiyya’ is liye waza’ kiye hain ke wo apne tazadaat par parda daal sake’n aur jhoot ko jawaaz faraaham kar sake’n. Aqida badaa to is liye ikhtiyaar kiya gaya ke choonke shia ke imaamo’n ka ye daawa tha ke unhe’n ghaeb ka ilm haasil hai. Wo maazi, haal aur mustaqbil ke haalaat se aagaah hain, chunache wo apne paero’n ko mustaqbil ke waaqiaat ki khabar dete. Agar ittifaaq se wo waaqia roonuma ho jaata to kehte: Ham ne pehle hi us waaqia ki khabar dedi thi. Ba-soorat-e-deegar kehte ke us mein hamara qusoar nahi Allah ko ‘badaa’ (بداء) hua hai”*.

“Aur taqiyya ka aqida is liye waza’ kiya gaya hai ke aimma se mukhtalif masaael dariyaaft kiye jaate to wo halaal ya haraam ka fatwa de dete magar kuch arsa baad ek hi masla ke mutaalliq jab dobaara dariyaaft kiya jaata to baaz auqaat pehle jawaab yaad na hone ke baais unka jawaab pehle se mukhtalif ho jaat, aur you’n imaamo’n ki tazaar-bayaani waazeh hoti chali gai, us tazaar-bayaani aur ikhtilaaf ka

¹ T: (ظمع) Laalach, hirs, bohot ziyaada khwahish [RKT]

jawaab taqiyya ki soorat mein taraasha gaya. Aur zaahir hai usse haq-o-baatil ki tameez khatam ho gai, kyonke kuch nahi kaha ja sakta tha ke pehla qaul sahih hai ya doosra. Usi wajah se Imam Baaqir ke paerukaaro'n ki ek jamaat unke baad Imam Jaafar ki imaamat se dastbardaar ho gai". (Firq-ush-Shia: P85-86 [another edition: P64-66])

Is aqide ko waza' karne ki zaroorat is liye bhi pesh aai ke shia ke imaamo'n se Sahaba Ikraam ﷺ ki madh-o-fazilat mangool hai. Unse bahut se aesa aqwaal marwi hain jin mein Khulafa-e-Raashideen ﷺ ki khilaafat-o-imaamat ka eteraaf, unke haatho'n pe Hazrat Ali ﷺ ki baeyat ka zikr aur deegar aese umoor ka bayaan hai, jo azmat Sahaba ﷺ par dalaalat karte hain. Jab ke Khulafa-e-Raashideen ﷺ ki khilaafat aur Azmat-e-Sahaba ﷺ ke eteraaf se shia-deen ki buniyaad hi qaaem nahi rehti. Is tazaad ko dekh kar shia-qaum khisyaani ho kar jawaab deti hai ke Aamma-o-Sahaba ﷺ ki taareef dil se nahi, balke taqiyya ki bina par karte rahe hain warna Sahaba ki nisbat unka aqida bhi wohi tha jo shia-deen ka taqaaza hai.

Madh-e-Sahaba ﷺ:

Chunache Hazrat Ali bin Abi Taalib ﷺ Sahaba Ikraam ﷺ ki taareef-o-tauseef bayan karte hue farmate hain: *"Muhammad ﷺ ke saathiyo'n jaesi hasityaa'n chashm-e-falak ne nahi dekhi hongy. Unke din Allah ke dushamno se jihaad aur raate'n Allah ke huzoor qiyaam mein guzarti thee'n. Roz-e-hashr ki haulnakiyo'n ke khauf se unke jism larzaa'n¹ rehte. Unki mubaarak peshaniyo'n ka nishaan kasrat-e-sujood ki ghammaazi² karta tha, jab Allah ki nemat-o-niqmat³ ka zikr hota to unke aankho'n se aansu rawaa'n ho jaate aur unke girebaan bheeg jaate, qahr-e-khuda-wandi ke tasawwur se unke jismo'n par kamkapi taari ho jaati aur sawaab-o-rahmat ki ummeed se wo sarsabz-o-shadaab sajr ki maanind lehra uth-te".* (Nahj-ul-Balaagha: P143 [Darul Kitab, Beirut 1387h bi-tehqqeeq Dr. Subhi as-Saaleh])

¹ T: (لَزْزَاب) Khauf se kaanpnne waala, larazta hua, bahut khaaef [RKT]

² T: (عَمَّازِي) Jaasoosi, chughal-khori, saazish, idhar ki udhar kehna [RKT]

³ T: (نِقْمَت) Saza, musibat, takleef, dukh [RKT]

Isi tarah Aap Shaikhain Hazrat Abu Bakr aur Hazrat Umar رضي الله عنهما ke baare mein farmate hain: *“Sahaba Ikraam رضي الله عنهم ke sarkheel aur sabse afzal musalman Abu Bakr رضي الله عنه aur phir unke janasheen Umar Farooq رضي الله عنه the. Rabb-e-Kaaba ki qasam! Islam un dono shakhsiyaat ki azmato’n ka motarif hai, unho’n ne islam ki khaatir badi se badi mushkil ko khanda-peshaani se qubool kiya. Allah un par rahem farmaae aur unhe’n behtareen badla ataa farmaae”*. (Sharah Nahj-ul-Balaagha-az-Maitham-al-Bahrani: V1 P31 [Iran])

Kulaeni shia-raawi Abu Baseer se riwayat karta hai, usne kaha: *“Main ek (1) din Imam Saadiq عليه السلام ke paas baetha ho tha ke ek aurat aap ki khidmat mein haazir hui uar badi faseeh-o-baleegh guftagu ki usne dauraan-e-guftagu Imam عليه السلام se Abu Bakr-o-Umar ke mutaalliqli bhi poocha. Aap ne farmaya: ‘تولهما’ un dono se baaz-o-adaawat ki bajaae mohabbat karo. Wo aurat kehne lagi: Main qiyaamat ke din apne Rabb se keh doo’n ke aap ne mujhe unka ehteraam karne ka hukm diya tha? Aap ne farmaya: Haa’n”*. (Kitab ur Raudha Minal Kaafi lil Kulaeni: V8 P101 [Iran])

Mashoor shia, Ali bin Isa Arbili apni kitaab ‘Kashf-ul-Ghammah’ mein likhta hai: *“Imam Baaqir عليه السلام se talwaar ke daste ko muzaiyyan-o-aaraasta karne ki baabat dariyaافت kiya gaya to aap ne farmaya: Jaaez hai. Abu Bakr Siddiq ne bhi apni talwaar ke daste ko chaand se aaraasta kiya tha. Saail ne kaha: Aap bhi Abu Bakr Siddiq kehte hain?”*

“Farmaya: Haa’n wo Siddiq the, haa’n wo Siddiq the, jo aap ko Siddiq nahi kehta, Allah na duniya mein uski koi baat sacchi kare aur na aakhirat mein”. (Kashf-ul-Ghammah Fee Maarifatil Aaima-az-Irbili: V2 P359 [Beirut])

Quran-e-Majeed ke mutaabiq Nabi ke baad Siddiq ka rutba hai. Chunache irshad-e-Baari Ta’ala hai:

فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا.

To Wo Aese Logo’n Ke Saath Honge Jin Par Allah Ne Inaam Kiya, (yaane) Ambiya, Siddiqeen, Shahido’n Aur Nek Logo’n Ke Saath, Aur Ye

Log Acche Rafeeq Honge.¹ (Surah-an-Nisa: 69)

Is aayat mein Ambiya Ikraam ke baad siddiqeen ka zikr kiya gaya hai, uske baad shuhada aur saaliheen ka.

Khulafa-e-Raashideen ﷺ Ki Khilaafat Ka Eteraaf

Shia-kutub mein Hazrat Ali ﷺ aur shia ke deegar imaamo'n ki taraf se khilaafat-e-Siddiq-o-Farooq aur Zun-nuraen ﷺ ka eteraaf mazkoor hai.

Hazrat Ali ﷺ, Hazrat Abu Bakr Siddiq ﷺ^{①②} ke mutaalliq farmate hain: *"Unho'n ne kaji ko seedha kiya (yaane jitne finto'n ne bhi sar uthaaya unka istesaal³ kiya) aur badi kamyaab siyaasat ki, sunnat ko zinda rakha aur deen ke khilaaf saazisho'n ki sarkobi ki, wo duniya se paak-saaf ho kar gae, unho'n ne khair ko haasil kiya aur shar se mehfooz rahe aur Allah ki itaa-at aur taqwa ka haq ada kiya"*. (Nahj-ul-Balaagha: P350)

Isi tarah jab Hazrat Umar bin Khattab ﷺ ne Hazrat Ali ﷺ se roomiyo'n ke saath jihaad mein apni shirkat ke mutaalliq mashwara kiya to Hazrat Ali ﷺ ne jawaab diya: *"Aap khud tashreef na le jaae'n balke kisi tajarbakaar shakhs ki sipah-saalaari mein lashkar rawaana kar de'n, agar Allah Ta'ala ne ghalba ataa farma diya to yehi aap ki khwaahish*

¹ T: Tarjuma taken from Ahsan-ul-Kalaam, Darussalam Edition [RSB]

² ① Arbi ibaarat mein 'لله بلاء فلان' ke alfaaz aate hain, shia shaariheen ka ikhtilaaf hai ke falaa'n se muraad Abu Bakr ﷺ hain ya Umar ﷺ. Behrehaal is baat par ye ittifaq hai ked ono mein se ek (1) muraad hai. (Shahr Nahj-al-Balaagha-az-Ibne Abul Hadeed: V3 P12 or V12 P3* [Beirut])

* T: ye mera apna confusion hai, urdu pdf mein likha hai: '12/3' [RSB]

Ibne Abul Hadeed ne to yahan tak likha hai ke:

'وقد وجدت النسخة التي بخط الرضى ابى الحسن جامع "تهج البلاغة" و تحت فلان "عمر".

Yaane, mujhe Nahj-ul-Balaagha ke Jaame Abul Hasan ﷺ ke haath ka likha hua nuskhla mila hai, jis mein 'falaa'n' ke bajaae 'Umar' ke alfaaz hain.

Baaz shia ne Ali ﷺ ke us khutba ko taqiyya par mahmool* kiya hai. Lekin ye ajeeb baat hai ke baqaal-e-shia, Shaikhain, Ali ﷺ ke mukhaalif the lekin uske bawujood Aap ﷺ unki madh farma rahe hain, wo bhi apne shia ko khitaab karte hue.

* T: (مَحْمُول) Gumaan kiya gaya, zann kiya gaya, qiyaas [RKT]

³ T: (اِسْتِیْصَال) Tabaah karna, barbaad karna, qila-qama karna [RKT]

hai aur agar khuda-na-khwaasta shikast ho gai to aap ka wujood musalmano ke liye hausle ka baais hoga. Aap ki adm-maujoodgi mein koi aesi shakhsiyat nazar nahi aati jo musalmano ke liye marja¹ ki haesiyyat rakhti ho”. (Nahj-ul-Balaagha: P193 bi-tehqqeq Dr. Subhi Saaleh [Beirut])

Isse bhi ziyaada wazaahat Nahj-ul-Balaagha ki us nass mein hai ke Hazrat Ali عليه السلام ne Hazrat Umar عليه السلام se farmaya: *“Musalmano ki fatah-o-shikast, qillat-o-kasrat mein nahi. Balke ye Allah ka waada hai ke wo deen-e-islam ko ghalba ataa farmaega aur Allah ka ye waada poora ho kar rahega. Aap khud tashreef na le jaae’n kyonke aap ki haesiyyat haar ke us dhaage ki si hai jis mein motiyo’n ko puroya jaata hai. Agar dhaaga toot jaae to moti bikhar jaate hain. Musalmano ki taadaad agarche kam hai, magar unhe’n imaan ki quwwat hi kaafi hai. Aap chakki ka qutub² hain jiske gird chakki ghoomti hai, aap qaaem rahen to chakki ghoomti rahegi. Agar aap ba-nafs-e-nafees maedaan-e-jung mein shirkat ke liye chale gae to dushman ye soch sakta hai ke ye musalmano ki buniyaad aur markaz hain, unhe’n khatam kar diya jaae to musalmano ko aasaani se shikast deen-e-islam jaa sakti hai aur wo ye soch kar aap par poori shiddat se hamla-aawar honge is liye mera mashwara hai ek aap ka madina mein rehna maedaan-e-jung mein jaane se behtar hai”.* (Nahj-ul-Balaagha: P203 [Beirut])

Isi tarah Aap عليه السلام ne Ameer-ul-Momineen Hazrat Usman bin Affan عليه السلام ko farmaya: *“Logo’n ne mere aur aap ke darmiyaan ikhtilaaf-o-nafrat paeda karne ki koshish ki hai. Unho’n ne aap ke khilaaf mukhtalif shikayaat ki hain, magar maine aap se kya keh sakta hoo’n. Jo ham jaante hain wo aap bhi jaante hain, hamare paas koi aesi imtiyaazi cheez nahi hai jisse aap ko baa-khabar karne ki zaroorat ho. Jo kuch ham ne suna wo aap ne bhi suna, jo ham ne dekha wo aap ne bhi dekha, jis tarah ham Rasool Allah ﷺ ke sahabi hain usi tarah aap bhi. Ek (1) lihaaz se aap ko Abu Bakr-o-Umar عليه السلام se bhi ziyaada fazilat haasil hai aur wo ye ke aap ko Rasool Allah ﷺ ke damaad hone ka sharf*

¹ T: (مَرْجِع) Thikaana, panaah [RKT]

² T: (قُطْب) Afzal, bargazeeda, wo wali jis par duniya ke intezaam aur nighbaani ka madaar ho, bahut buland-paaya wali, auliyaAllah ka ek martaba [RKT]

haasil hai. Jabke un dono ko ye sharf haasil nahi ho saka". (Nahj-ul-Balaagha: P234 [Beirut])

Hazrat Ali عليه السلام Khulafa-e-Salaasa عليهم السلام ki khilaafat ka iqraar-o-eteraaf karte hue Ameer Muawiya عليه السلام ke khat ke jawaab mein farmate hain:

انه بايعني القوم الذين بايعوا ابا بكر وعمر وعثمان على ما بايعوهم عليه ... الخ

"Yaane 'Meri baeyat un logo'n ne usi tarah ki hai jis tarah unho'n ne Abu Bakr, Umar aur Usman عليهم السلام ki baeyat kit hi...' Shoora ka haq muhajireen-o-ansaar ko haasil hai, agar wo kisi shakhs ko apna imam-o-sarbaraah bana le'n to usi mein Allah ki raza hai aur agar koi muahjireen-o-ansaar ke banaae hue us imam ki imaamat ko tasleem nahi karta use majboor kiya jaaega aur agar wo inkaar kare to usse jung ki jaaegi kyouнке wo musulmano ka raasta chod kar alaahadgi ka raasta ikhtiyaar karna aur intishaar phaelaana chaahta hai". (Nahj-ul-Balaagha: P266-267 [Beirut])

Ye nass is qadr waazeh hain ke agar is pe zara shia aqaaed bhi ghaur kar liya jaae to khilaafat ka masla hal ho sakta hai, is nass mein Hazrat Ali عليه السلام ne wazaahat ki hai ke khilaafat-o-imaamat ka ineqaad¹ nass-o-taayyun (nomination) ke zariye nahi, balke intikhaab se hota hai aur ye ikhtiyaar muhajireen-o-ansaar ko haasil hai, wo jise musulmano ka khalifa muntakhab kar le'n uski baeyat zaroori hai. Jab ke shia-deen mein kisi khalifa-o-imama banana ka ikhtiyaar bando'n ke paas nahi, balke Allah Ta'ala ke paas hai. Chunache shia ke nazdeek khilaafat-o-imaamat Hazrat Ali عليه السلام ka haq is liye tha ke Allah Ta'ala ne nass ke zariye aap ko musulmano ka khalifa banaya tha, magar Hazrat Ali عليه السلام ka ye irshad shia-mauqif ki waazeh tardeed kar raha hai.

Shia-mufasssir Ali bin Ibrahim Qummi likhta hai: *"Ek din Rasool Allah ﷺ ne Hafsa (Aap عليها السلام ki zauja-e-mutahhara) se kaha: Mere baad Abu Bakr khalifa honge aur unke baad tere waalid (yaane Hazrat Umar عليه السلام). Hazrat Hafsa ne kaha: Aap ko kaese maaloom hua? Farmaya: Mujhe Allah ne batlaaya hai".* (Tafseer Qummi: V2 P376 [Iran])

¹ T: (إنعقاد) Munaqqid kiya jaana, munaqqid hona [RKT]

Isi tarah Nahj-ul-Balaagha ki ek aur waazeh ibaat hai jisse saabit hota hai ke Hazrat Ali عليه السلام khilaafat-o-imamat ko mansoos¹ nahi samajhte the.

Chunache Hazrat Usman عليه السلام ki shahaadat ke baad jab aap ko khalifa banne ki peshkash ki gai to Aap عليه السلام ne farmaya: “دعوني و التمسود غيري... الخ” *Mujhe khalifa-o-imam banaane aur meri baeyat karne ki bajaee kisi aur ko talaash karo ... jisko tum khalifa banaaoge main uski itaa-at tumse bhi ziyaada karunga.* ‘و أنا لكم وزيراً، خير لكم مني اميراً’ *Yaane tumhare liye khalifa banne ki nisbat mera wazeer banna behtar hai*”. (Nahj-ul-Balaagha: P136 [Beirut])

Isse saabit hota hai ke aap ki khilaafat mansoos-minallah nahi, jaesa ke shia-qaum ka aqida hai warna aap radd na karte, kyonke shia deen mein khilaafat nubuwwat ki tarah hai to jis tarah nubuwwat radd nahi ho sakti, khilaafat-o-imaamat bhi radd nahi ho sakti.

Is nass se ye saabit hota hai ke Hazrat Ali عليه السلام us waqt tak khalifa nahi the kyonke aap ka irshad hai: “*Jisko tum khalifa banaaoge main uski itaa-at karunga*”.

Agar khilaafat aap ka sharai haq hoti to aap ye na farmate: ‘*Jisko tum khalifa banaoge*’, balke farmate: ‘*Allah ne mujhe musulmano ka khalifa-o-imam banaya hai, tum par meri itaa-at farz hai*’. Neez, ‘*Khalifa banne ki nisbat mera wazeer banna behtar hai*’.

Ye alfaaz bhi is baat par dalaalat karte hain ke Aap عليه السلام shahaadat-e-Usman ke waqt tak khalifa na the aur apni khilaafat ko ahle-e-hal-o-aqd² ki baeyat par mauqoof samajhte the. Saabit hua ke ineqaad-e-khilaafat³ ka inhisaar ahle hal-o-aqd par hai aur ye ke na Hazrat Ali عليه السلام *khalifa-bila-fasl*⁴ hain aur na khilaafat mansoos-minallah hai.

¹ T: Wo baat jo waazeh taur par Quran ya hadees mein bayan ki gai ho [RKT]

² T: Kisi mulk ya ilaaqe ke hukmraan [Urdu]

³ T: Khilaafat ka qaaem hona/munaqqid hona [RSB]

⁴ T: Bila fasl ka matlab hai doori, gap, space. Aam-faham zabaan mein “khalifa-bila-fasl” ka matlab hoga “Rasool Allah ﷺ aur ur khalifa (yaane Hazrat Abu Bakr Siddiq رضي الله عنه) ke darmiyaan koi aur hukumat/faasla/gap nahi hai”. Ye mafhoom Ahle Sunnat ka hai. Jabke shia Hazrat Ali Murtuza عليه السلام ko khalifa-bila-fasl maante hain [RSB]

Hazrat Umme Kulsoom ؓ Ka Hazrat Umar Farooq ؓ Se Nikaah

Is bina par Hazrat Ali ؓ ne Khulafa-e-Salaasa ؓ ki khilaafat ko tasleem kiya. Unki baeyat ki aur unke wafadaar ban kar rahe. Hazrat Ali ؓ ki beti Hazrat Umme Kulsoom ؓ ki Hazrat Umar Farooq ؓ se shaadi Hazrat Ali ؓ ke Khulafa-e-Salaasa ؓ se taalluqaat, unki khilaafat ko bar-haq tasleem karne aur unse kamaal mohabbat-o-pyaar ki waazeh daleel hai. Agar MaazAllah Hazrat Umar ؓ ki khilaafat bar-haq nahi thi to Hazrat Ali ؓ kisi soorat mein bhi apni dukhtar ka nikaah Hazrat Umar ؓ se na karte.

Shia-mohaddiseen-o-mufasssireen ne apni kutub mein is amr ko tasleem kiya hai ke Hazrat Umme Kulsoom ؓ ka Hazrat Umar ؓ se nikaah hua, chunache Kulaeni shia-raawi Muawiya bin Ammaar se riwayat karta hai, usne kaha: *“Maine Hazrat Imam Saadiq ؓ se dariyaافت kiya ke jis aurat ka khaawind faut ho jaae wo iddat kaha’n guzaare. Apne ghar mein ya jahaa’n uska ji chaahe? Aap ne farmaya: Jaha’n uska ji chaahe. Ali ؓ Umar ki wafaat ke fauran baad Hazrat Umme Kulsoom ko pane ghar le aae the”*. (Al Kaafi Fil Furoo: V6 P115 [Iran])

Yehi riwayat Abu Jaafar Toosi ne apni kitaab Tehzeeb-ul-Ahkaam mein byaan ki hai. Toosi hine Hazrat Baaqir se riwayat kiya hai, unho’n ne kaha: *“Hazrat Umme Kulsoom aur unke bete Zaid bin Umar bin Khattab ka intiqaal ek saath hua. Ye bhi na pata chal saka ke un dono mein se kiski rooh pehle qabz hui. Un dono ki namaz-e-janaaza bhi ekatthi adaa ki gai”*. (Nahj-ul-Balaagha: P136)

Is riwayat ka mahal-e-istish-haad pehli satar hai.

Kulaeni ki kitaab ‘Al-Kaafi’ mein ek baab ka unwaan hai: ‘باب في ترويح ام’ کثوم’ yaane Umme Kulsoom ke nikaah ke baare mein baab, us baab ke tahat usne mutaaddid riwayaat zikr ki hain. Har qism ke haya ka labaada utaar kar Ameer-ul-Momineen Hazrat Ali ؓ ki tauheen ka irtikaab karte hue likhta hai: *“Imam Saadiq ؓ se Umme Kulsoom ke nikaah ke mutaalliq dariyaافت kiya gaya to aap ne farmaya: ان ذلك فرج*

‘غصبنه’ *ye sharm-gaah ham se zabardasti cheenli gai thi*”. (Furoo Kaafi: V5 P346 [Iran]; dekhiye: Al-Anwaar-un-Nomaaniya: V1 P82 [Iran] wa lafzahu ‘انه اول فرج غصبا’)

Is riwayat ko waza’ karke us shakhs ne jis yahoodi aur naapaak zehniyat ka muzaahara kiya hai us pe us bad-qumaash¹ shakhs par jis qadr laanat bheji jaae kam hai. Use sharm na aai, Hazrat Ali عليه السلام jaesi shujaa, bahaddur, nidar, faateh khyabar, haidar-e-karraar aur ghayyoor shakhsiyat ke mutaalliq ye harza-saraai karte hue ke Umar رضي الله عنه ne unse jabran unki beti ko cheen liya tha.

Kya koi ba-ghaerat bahaddus shakhs is qism ki zillat kabhi qubool kar sakta hai? ²‘حاشا وكلا!’ ³

Nikah-e-Umme Kulsoom ki haqiqat ka eteraaf Ibne Shahr Aashob Maaznadraani ne bhi kiya hai. Chunache wo likhta hai: “*Hazrat Fatima عليها السلام se Hasan, Hussain, Mohsin, Zainab-ul-Kubra, aur Umme Kulsoom paeda huee’n. Umme Kulsoom se Umar ne shadi ki*”. (Manaaqib Aal Abi Taalib-az-Maaz Nadraani: V3 P204)

Shia ka (Shaheed-e-saani) Zainuddin Aamli likhta hai: “*Nabi صلى الله عليه وسلم ne apni beti ki shaadi Usman se ki, isi tarah Ali ne apni beti Umme Kulsoom ki shaadi Umar se ki aur ye dono Haashmi nahi hain*”. (Masaalik-ul-Afhaam: V1 Kitab-un-Nikah: [Iran 1282h])

In tamaam nusoos se Hazrat Umme Kulsoom عليها السلام ki Hazrat Umar رضي الله عنه se shaadi ka suboot milta hai, ye ek raushan haqiqat hai jisse faraar ka koi jawaaz nahi.

Hazrat Ali عليه السلام Ki Taraf Se Shia Ki Mazammat

Hazrat Ali عليه السلام aur unka saara khandaan jin mein shia ke ‘maasumeen’

¹ T: (بَد قَمَاش) Bure challan ka, badmaash [RKT]

² T: (حَاشَا وَكَلَا) (Haasha wa Kalla) Allah isse bachaae, kisi buri baat par taajjub zaahir karne ke liye bhi bola jaata hai [RKT]

³ ¹ Bila-shubha ye tamaam baate’n us yahoodi-ul-firk qaum ki manghadat hain jo Haidar-o-Farooq رضي الله عنه ke taalluqaat ki asliyat par parda daalne aur apne yahoodi aqaaed ko riwaaj dene ke liye waza’ ki gai hain. (Mutarjim)

aimma bhi shaamil hain, ‘shi’aan-e-Ali’ ke naam se zaahir hoen waale giroh se shadeed nafrat karta raha, agarche wo log (yaane shia hazraat) apne mazmoom maqaasid ki takmeel ki gharz se apne aap ko ahle baet-e-ali ki taraf mansoob karte aur unki mohabbat-o-ittiba ka daawa karte the, magar Hazrat Ali عليه السلام aur deegar aimma sare-aam unse baraa-at aur nafrat ka izhaar karte rahe.

Chunache Hazrat Ali عليه السلام apne shia ki mazammat bayan karte hue unse you’n mukhaatib hote hain: *“Tum haq ko tark kar chuke ho, apne imam ke nafarmaan ho, tum khaain-o-bad-diyaanat aur fasaadi ho. Agar tum mein se kisi shakhs ke paas ek piyaala bhi amaanatan rakh diya jaae mujhe khatra hai aur kuch nahi to tum uska dasta hi utaar lo. Aye Allah! Main inse bezaar ho chuka hoo’n ye mujh se ukta chuke hain. Aye Allah! Mujhe inse behtar saathi naseeb farma aur in par mujh se badtar imam musallat farma. Aye Allah! Inhe’n neest-o-naabood farma jis tarah ke namak paani ke andar hal ho kar neest-o-naabood ho jaata hai”*. (Nahj-ul-Balaagha: P67 [Beirut])

Ek aur mauqa par irshad farmaya: *“Aye naamardo! Ke tum aasaar-e-mardaangi kho chuke ho. Kam-aqlo! Ke tumhari aql baccho’n aur aurato’n se bhi kam hai! Kaash tum mujhe nazar na aate, meri tum se pehchaan na hoti, kyouнке usse mujhe siwaae aziyyat-o-pareshani ke kuch haasil nahi hua. Allah tumhe’n ghaarat kare, tum ne mere dil ko zakhmi kiya, mere dil mein apne khilaaf nafrat ke jazbaat boe, tum ne meri is qadr nafarmaani ki ke meri tamaam tadabeer raegaa’n ho gaae’n, hatta ke quraish ko ye kehne ka mauqa mila ke Abu Taalib ka beta bahaddur aur shujaa¹ to hai, magar use jung karne ka saliqua nahi”*. (Nahj-ul-Balaagha: P70-71 [Beirut])

Neez: *“Aye logo! Tumhare jism to muttahid hain magar manzil ek nahi, tum guftaar ke to ghaazi² ho magar kirdaar ke buzdil. Aapas mein baeth kar badhke’n maarte ho magar maedaan-e-jung mein peeth dikhaate ho, tumhe’n koi pukaare to tum behre ban jaate ho, jo*

¹ T: (شجاع) Bahaddur, daler, brave, valiant [RKT]

² T: (گفتار کا غازی) Sif baat karne waala, mun se bahut kuch kahe amalan kuch na karne waala [RKT]

tumhare liye aziyyat bardaasth kare tum use aaraam dene ki bajaae uski aziyyat mein izaafa karte ho, tumhari niyyate’n kharaab, tumhare bahane bisyaar¹, tum apna farz adaa karne ki bajaae mujh se mohallat talab karte rehte ho. Tum manzil ka husool chaahte ho to tumhe’n jaddo-jahad karna hogi. Tum mere alaawa kis imam ke intizaar mein ho? Mere baad tum kiski sarbaraahi mein ladna chaahte ho? Jo tum pe etemaad kare khuda ki qasam wo dhoke mein hai, jo tumhare oopar etemaad karke teer chalaae wo apni halaakat ko daawat dene waala hai. Khuda ki qasam! Mujhe tumhari baato’n par etemaad nahi”. (Nahj-ul-Balaagha: P72-73 [Beirut])

Mazeed irshad farmate hain: “Riaaya apne hukmraano se dara karti hai, magar meri haalat ye hai ke mujhe hukmraan ho kar apni riaaya se darna padta hai. Maine tumhe’n jihaad ke liye pukaara tum na aae, maine tumhe’n nasihat ki tum ne radd kardi, tumhare jism haazir hote hain magar dimaagh ghayab, tum ba-zaahir azaad ho magar haqiqat mein ghulaam. Main tumhe’n waaz karta hoo’n tum usse door bhaagte ho, main tumhe’n muttahir rakhta hoo’n tum muntashir ho jaate ho. Main tumhe’n jihaad ki targheeb deta hoo’n tum ghayab ho jaate ho, main tumhe’n raushni ki taraf le jaata hoo’n tum mujhe waapas taareeki ki taraf le aate ho, tum kamaan ki pusht ki maanind tedhe ho, tumhe’n seedha karne waala thak jaata hai, magar tum seedha hone ka naam nahi lete”.

“Aye be-aql jism waalo! Be-rooh badan waalo, apne umara ko aazmaish mein daalne waalo, tumhara saathi (yaane khud Ali عليه السلام) Allah ki itaa-at karta hai magar tum uski nafarmani karte ho ... Meri khwaahish hai ke main Muawiya se dinar ke badle mein dirham ka sauda karlu’n, mujhe apna ek saathi de kar mujh se das (10) le-le. Aye Kufa waalo! Tum sun to sakte ho magar sunte nahi. Bol to sakte ho magar bolte nahi, dekh to sakte ho magar dekhte nahi, maedaan-e-jung mein pusht dikhaane waale ho aazmaish ke waqt dhoka dene waale ho, tumhare haath khaak-aalood ho’n tumhari misaal un oonto’n ki si hai jin ka churaane waala koi na ho (yaane shutr-be-

¹ T: (پشيار) Bohot, ziyaada [RKT]

muhaar¹ ho". (Nahj-ul-Balaagha: P141-142)

Neez farmate hain: "*Khuda ki qasam! agar mujhe shahaadat ki aarzu na hoti to main ghode par sawaar ho akr tum se door chala jaata jis tarah ke junooob-o-shimaal ek-dooosre se door hain. Tum log taana-zani karne waale, aeb-jo², makkaar-o-aiyyaar ho, tumhari kasrat-e-taadaad mere liye qatan mufeed nahi. Is liye ke tumhare dil paraganda-o-muntashir³ hain*". (Nahj-ul-Balaagha: P176)

Neez: "*Aye mere hukm ki itaa-at na karne waale aur daawat ko qubool na karene waale giroh. Agar tumhe'n jung se mohlat deen-e-islam jaati hai to tum lahv-o-laab⁴ mein masroof ho jaate ho, agar tumhe'n saath le kar dushman se jung ki jaati hai to tum buzdili ka muzaahara karte ho, tumhe'n kisi sabr-aazma⁵ marhale se guzarna pade to tum ulte paao'n phir jaate ho, jihaad tum pe farz ho chuka hai tum kis cheez ka intizaar kar rahe ho, maut kay a zillat-o-ruswaai ka?"*

"*Agar meri maut ka din aajaae aur be-shak wo zaroor aaega to main tumhari shakl dekhna bhi gawaara nahi karunga. Kya koi aesa deen (tariqa) nahi jo tumhe'n ekattha kar de? Tumhari ghaerat ko bedaar kar de? Kya wo muqaam-e-nasihat nahi ke Muawiya apne sitamgar⁶ saathiyo'n ko bulaate hain to wo baghaer kisi inaaam-o-ikraam ke laalach ke labbaik kehte hue chale aate hain, aur tumhari ye haalat hai ke main tumhe'n pukaarta hoo'n to tum mutawaatir peeche hat-te chale jaate ho aur meri mukhaalifat karte ho*".

"*Mere kisi hukm par tum bhi khushi nahi hue, mere tawajjo dilaane par tumhe'n kabhi ekattha hone ka ehsaas nahi hua, mujhe sabse ziyaada ishtiyaaq ye hai ke mujhe maut aajaae, maine tumhe'n kitabullah ka dars diya, uske dalaael bayaan kiye, tumhe'n us cheez ki*

¹ T: (شُرَّ بے مہار) Be-nakeel oont jo aazaad aur le-lagaam hota hai, har qism ki paabandi se aazaad, be-lagaam, be-qaabu [RKT]

² T: (غیب جو) Buraai nikaalne waala, buraai dhoondne waala, aeb dhoondne waala [RKT]

³ T: Bikharne waala, be-tarteeb, tittar-bittar [RKT]

⁴ T: (لہو و نعب) Saer, tamaasha, tafreeh, hasi-mazaaq [RKT]

⁵ T: Bohot mushkil, wo kaam jo sabr ki aazmaish kare [RKT]

⁶ T: (ستم گر) Zaalim, moozi, cruel person, tyrant, oppressor [RKT]

pehchaan karwaai jiske tum munkir the, aur wo cheez (yaane uloom-e-deeniya) tumhe'n pilaai jise tum na-gawaar samajhte the". (Nahj-ul-Balaagha: P257-259 [Beirut])

Deegar Aimma Ki Taraf Se Shia Ki Mazammat

Nahj-ul-Balaagha mein Hazrat Ali عليه السلام ke be-shumaar aese khutbaat ka zikr hai jin mein Aap عليه السلام ne apne shia ki mazammat ki hai aur haqiqat hai ke shia-qaum koi aesa karnaama pesh nahi kar sakti jo is baat ka suboot ho ke unho'n ne islam ko to dar-kinaar apne imaamo'n ko hi faaeda pohonchaya ho. Har daur mein unke imam apne shia se shaaki (shikaayat karte) rahe.

Chunache shia ke saatwe'n imam Musa Kaazim kehte hain: *"Agar main apne shiyyo'n ko aazmaau'n to saabit ho jaae ke zabaani jama-kharch ke siwa unke paas kuch nahi aur agar main unka imtihaan loo'n to saabit ho jaae ke wo sab murtad hain"*. (Kitab ur Raudha Minal Kaafi-az-Kulaeni: V8 P228 [Iran]; Dekhiye: Ash-Shia-Wa-Ahle-Baet: P305 [Lahor] 10th edition: 1415h 1995ce))

Ye nihaayat dilchasp nass hai, jisse shia-qaum ki saari haqiqat tasht-az-baam¹ ho jaati hai. Mulla Baaqir Majlisi Hazrat Musa Kaazim se riwayat karta hai, unho'n ne kaha: *"Mere ahkamaat ki itaa-at karne waala Abdullah bin Yaafoor ke siwa koi nahi"*. (Majaalis-ul-Momineen:-al-Majlisi alKhaamis: P144 [Iran])

Yehi riwayat Hazrat Jaafar Saadiq se bhi marwi hai, Kashshi likhta hai: *"Imam Saadiq عليه السلام ne farmaya: Meri baat pea mal karne waala sirf ek hai aur wo Abdullah bin Yaafoor hai"*. (Rijaal Kashshi: P213 [Iraq]; Dekhiye: Ash-Shai-wa-Ahle-Baet: P305 [Lahore])

Hazrat Hasan عليه السلام shia-qaum ka zikr karte hue likhte hain: *"Hazrat Muawiya un logo'n se bahut behtar hain jo ye daawa karte hain ke wo hamare shia hain. Shia kehlaane waale un logo'n ne mujhe qatl karne ka iraada kiya, mujh se mera maal cheen liya. Allah ki qasam! Hazrat Muawiya se sulah karke apni aur apne ahl-o-ayaal ki jaan bachaana is baat se behtar hai ke ye log mujhe aur mere ahl-o-ayaal ko qatl kar*

¹ T: Zaahir, khula hua, mashhoor [RKT]

de’n. Agar main Hazrat Muawiya ke khilaaf saff-aara ho jaata to ye (shia) ghaddaar ban kar mujeh apne haatho’n se Hazrat Muawiya ke supurd kar dete. Chunache maine samjha ke ba-izzat taur par Muawiya se sulah kar lena qaed ki haalat mein marne se behtar hai”. (Kitab-ul-Ehtijaa-j-az-Tabarsi: V2 P10 [Iran]; Dekhiye Ash-Shia-wa-Ahle-Baet: P279-300)

Isi tarah Hazrat Hasan رضي الله عنه ka irshad hai: *“Maine kufa waalo’n ko aazmaaya hai, wo sab ke sab be-wafa, bad-ahd aur munaafiq log hain. Zabaan se kehte hain ke wo hamare saath hain jab ke unki talwaare’n hamare khilaaf soonti hui hain”*. (Kitab-ul-Ehtijaa-j-az-Tabarsi: V2 P149)

Hazrat Hussain رضي الله عنه ko jab kufe ke shiyyo’n ne dhoka diya aur kufa mein bula kar unhe’n dushmano ke supurd kar diya to Aap رضي الله عنه ne unhe’n mukhaatib karke farmaya: *“تبارككم ايها الجماعة... الخ” yaane Aye kufa ki jamaat! Halaakat, aur tabaahi-o-barbaadi tumhara muqaddar bane, tum ne hame’n badi aqidat ke saath baeyat ke liye bulaya, ham chale aae. Yaha’n aake ham ne dekha ke tum ne hamare khilaaf talwaare’n soont rakhi hain aur tum hamare dushamno ke saath mil chuke ho. Halaanke na hamare dushmano ne tum se koi neki ki ke tum unka saath do aur na ham ne tumhare saath koi buraai ki, ke tum hamare khilaaf ho jaao, hamari talwaare’n niyaamo’n mein thee’n, tum ne unhe’n be-niyaam karwaya. Fiza pur-amn thi, tum ne use jung-o-jidaal ka mahol paeda karek aalooda kiya. Hamara qatan jung karne ka iraada nahi tha, tum ne hame’n us pe majboor kiya, tum ne jald-baazi ki aur khud ko hamare parwaane zaahir karke hamari baeyat ki, phir tum ne himaaqat aur bad-diyaanati ka muzaahara karte hue us baeyat ko tod diya aur hamare khilaaf mahaaz-aara¹ ho gae, Allah kare tum halaak-o-barbaad ho jaao”*. (Kitab-ul-Ehtijaa-j-az-Tabarsi: V2 P24 [Iran]; Yehi kalaam zara mukhtalif alfaaz se Kashf-ul-Ghammah-az-Irbili: V2 P231 [Beirut] mein bhi maujood hai; dekhiye Ash-Shia-wa-Ahle-Baet; P302 [Lahore])

Is tarah ke bahut se aese aqwaal shia-kitaabo’n mein mil jaate hain jin mein unke ‘maasoom imaamo’n’ ne apne paerukaaro’n ki mazammat ki hai aur unhe’n khiyaanat, bad-diyaanati, aur buzdili jaesi sifaat se

¹ T: (مَحَادَّ آرَا) Muqaable par aamaada, jung ke liye saff-basta, ready to fight [RKT]

matoon¹ kiya hai. Shia-qaum ne un taano'n se faraar haasil karne ke liye ye aqida waza' kiya ke ye tamaam aqwaal taqiyya par mabni the. Imaamo'n ki raae shiyyo'n ke khilaaf nahi thi, magar taqiyya ki bina par unhe'n majbooran aesa kehna pada jis tarah ke unse Abu Bakr-o-Umar aur aur deegar Sahaba رضي الله عنهم ki madh-saraai² mein aqwaal manqool hain unka sabab bhi taqiyya hi hai.

Taqiyya Ke Baare Mein Shi'ee Dalaael Aur Unka Radd

Shia-qaum apne aqide taqiyya, yaane kizb-o-nifaaq ke jawaaz-o-istehbaab³ ke liye jin dalaael ka sahaara leti hai wo darj-e-zel hain:

① Aayat:

Ibrahim عليه السلام ne Sitaaro'n Ki Taraf Dekha فَنظَرَ نَظْرَةً فِي النُّجُومِ ۖ فَقَالَ إِنِّي سَقِيمٌ
 Aur Kaha: Meri Tabiyyat Theek Nahi.
(Surah-as-Saafaat: 89) . (A9)

② Aayat:

Yusuf عليه السلام Ke Bhai Unke Paas Aae, Yusuf وَجَاءَ إِخْوَتُهُ يُوسُفَ قَدْ خَلُّوا عَلَيْهِ فَعَرَفَهُمْ
 Ne Unhe'n Pehchaan Liya Jabke Unke وَهُمْ لَهُ مُنْكَرُونَ.
 Bhai Unhe'n Pechaan Na Sake.
 (Surah Yusuf: 58)

③ Aayat:

Magar Jise Majboor Kar Diya Jaae Aur إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ.
 Uska Dil Imaan Pe Mutmaeen Ho (wo
 apni jaan bachaane ki khaatir kufr ka
 kalma keh sakta hai).
 (Surah-an-Nahl: 106)

④ Hazrat Abu Bakr رضي الله عنه ka dauraan-e-hijrat kisi kaafir ke poochne par Rasool Allah ﷺ ke mutaalliq ye kehna:

Ye mere haadi hain, mujhe raasta batlaate hain. هَادٍ يَهْدِينِي إِلَى السَّبِيلِ.

¹ T: (مَتْن) Matn ki jama [RSB]

² T: (مَدْح سَرَائِي) Madh, taareef-o-tauseef, madh-khwaani [RKT]

³ T: (اِسْتِحْبَاب) Kisi amr ka mustahab, yaane shariyat ki roo se mojib-e-sawaab hona, wo kaam jiske karne mein sawaab ho, lekin na karne mein azaab na ho [RKT]

Shiyyo'n ne in aayaat aur aqwaal-e-Abu Bakr رضي الله عنه se ye daleel akhaz ki hai ke taqiyya karna jaaaz hai aur ye ke Hazrat Ibrahim عليه السلام, Hazrat Yusuf عليه السلام aur Hazrat Abu Bakr رضي الله عنه ne taqiyya par amal kiya tha, halaanke un nusoos mein shiyyo'n ke taqiyya ka shaaeba tak bhi nahi.

Jahan tak Hazrat Ibrahim عليه السلام ke waaqia ka taalluq hai to usse tauriya¹ milta hai taqiyya ka nahi. 'إِنِّي سَقِيمٌ' se muraad hai 'سَقِيمٌ مِنْ عَمَلِكُمْ' yaane tumhare shirkiya aamaal ki wajah se meri tabiyyat nasaaz ho gai hai.

Isi tarah Hazrat Yusuf عليه السلام ka pane bhaiyyo'n ko pehchaan lena aur unhe'n usse aagaah na karna ye na taqiyya hai na tauriya.

Jahan tak Quran-e-Majeed ki aayat: 'إِلَّا مَنْ أُرِثَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْأَيْنَانِ' ka taalluq hai to uska qatan ye mafhoom nahi ke logo'n ko kufr ki taaleem deen-e-islam jaae aur halaal ko haraam qaraar diya jaae. Iska mafhoom sirf ye hai ke agar koi shakhs apni jaan bachaane ki khaatir kufr ka kalma keh de aur uska eteqaad-o-imaan us (kufr ke kalme par) na hot to ye jaaaz hai.

Aur Hazrat Abu Bakr رضي الله عنه ne jo ye kaha tha ke 'هَادٍ يَهْدِي إِلَى السَّبِيلِ' to us mein bhi tauriya hai, na ke taqiyya. Kya Rasool Allah صلى الله عليه وسلم Hazrat Abu Bakr رضي الله عنه ke haadi, rehnuma, aur seedhi raah dikhanae waale nahi the?

Shiyyo'n ke aqida-e-taqiyya, yaane baghaer kisi maqsad ke jhoot bolne aur apne aqide ke khilaaf izhaar karne ke khilaaf to bahut si aayaat-o-ahadees waarid hoti hain, jin mein haq ke izhaar, sach bolne, aur jhoot se bachne ki talqeen ki gai hai. Irshad-e-Baari Ta'ala hai:

يَا أَيُّهَا الرُّسُلُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ ۚ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ ۗ وَاللَّهُ يَخَصُمُكَ مِنَ النَّاسِ ۚ

(Surah-al-Maaida: 67)

Aye Rasool صلى الله عليه وسلم! Jo Kuch Aap Ki Taraf Rabb-e-Ta'ala Ki Taraf Se Naazil Kiya Jaata Hai Aap Use Logo'n Tak Pohonchaa'e'n Agar Aap Aesa Nahi Karenge To Goya Aap Ne Logo'n Tak Allah Ka Paeghaam Nahi

¹ T: (تَوْرِيَه) Iraada kuch karna zaahir kuch karna, dil mein jo kuch hai uske khilaaf zaahir karna [RKT]

Pohonchaya (aap bila-khauf-o-jhijhak haq ka izhaar kare'n) Aap Ko Logo'n Ki Takleefo'n Se Bachaana Allah Ki Zimmedaari Hai.

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ. (Surah-al-Ahzaab: 39)

Wo Jo Allah Ke Paeghamaat Logo'n Tak Pohonchate Hain Aur Sirf Usi Se Darte Hain, Wo Allah Ke Alaawa Kisi Se Bhi Nahi Darte.

فَاصْغُرْ بِمَا تُوَمَّرُ وَاعْرِضْ عَنِ الْمُسْرِكِينَ. (Surah-al-Hijr: 94)

Aye Nabi ﷺ! Aap Khul Kar Allah Ke Ahkamaat Ki Tableegh Kare'n Aur Mushriko'n Ki Parwaah Na Kare'n.

وَكَايْنٍ مِّنْ نَّبِيِّ قُتِلَ مَعَهُ رِثْيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ

يُحِبُّ الصَّابِرِينَ. (Surah Aale Imran: 146)

Bahut Se Ambiya Aese Guzre Hain Jin Ke Saath Mil Kar Allah Waalo'n Ne Dushmano Se Jihaad Kiya Aur Allah Ke Raaste Mein Jo Unhe'n Takleefe'n Pohonchee'n Wo Unki Wajah Se Kamzor Nahi Pade. Allah Ta'ala Sabr Karne Waalo'n Ko Pasand Karta Hai.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٩﴾. (Surah-at-Tauba: 119)

Aye Imaan Waalo! Allah Se Daro Aur Sach Bolne Waalo'n Ke Saathi Bano.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾. (Surah-al-Ahzaab: 70)

Aye Imaan Waalo! Allah Se Daro Aur Saaf-suthri Baat Kaho.

Hadees-e-nabawi hai:

Sach bolo.

عليكم بالصدق. (Tirmizi: 1971 [Sahih]¹)

Neez,

كَبُرَتْ خِيَانَةً أَنْ تُحَدِّثَ أَخَاكَ حَدِيثًا هُوَ لَكَ بِهِ مُصَدِّقٌ ، وَأَنْتَ لَهُ بِهِ كَاذِبٌ. (Abu Dawood)¹

¹ T: Urdu pdf mein hadees ke details nahi the, is tafseel ko www.dorar.net se liya gaya hai [RSB]

Ye bahut badi bad-diyaanati hai ke tum apne bhai se koi baat kaho wo tumhe'n saccha samajh raha ho, magar tum uske saath jhoot bol rahe ho.

Hazrat Ali عليه السلام ka irshad hai: *"Imaan ye hai ke tum sach ko jhoot par tarjeeh do, khwah ba-zaahir tumhe'n sach mein apna nuqsan aur jhoot mein apna faaeda hi kyon na nazar aaraha ho"*. (Nahj-ul-Balaagha, ye qaul peeche bhi guzar chuka hai. Neez, Nahj-ul-Balaagha mein ye qaul bhi peeche zikr kiya ja shuka hai 'جانبوا الكذب... الخ' Nahj-ul-Balaagha: P117)

Shah Abdul Aziz Mohaddis Dehelwi رحمته الله farmate hain: *"Taqiyya khauf ki wajah se kiya jaata hai aur khauf ki do (2) qisme'n hain: ① Jaan zaaya hone ka kahuf, ② Jismaani eeza ka khauf"*.

"Jahan tak jaan zaaya hone ka khauf hai to shia ke baqaul unke imam apne ikhtiyaar se marte hain (ye bahes peeche guzar chuki hai) is liye khauf ki ye qism imaamo'n ke taqiyye ka baais nahi ban sakti".

"Neez, shia ke baqaul imaamo'n ko ghaeb ka ilm haasil hota hai, is aqide ke mutaabiq unke imam apni maut ke waqt ka ilm rakhte hain, chunache ye kehna ke imaamo'n ke taqiyye ka sabab khauf-alaa-an-nafs tha, aqli aur mantiqi etebaar se bhi durust nahi".

"Jahan tak khauf ki doosri qism hai use bhi imaamo'n ke taqiyye ka sabab qaraar dena unki tauheen hai, is liye ke agar ye kaha jaae ke imaamo'n ne jismaani eeza-o-mashaqqat ke muqaable mein kizb-o-munaafiqat ko ikhtiyaar kar liya tha to ye unki fazilat nahi, balke naqs-e-shaan² hai. Allah ke raaste mein suoobato'n ko bardaasht karna aur eeza-o-takaleef pe sabr-o-tahammul se kaam lena ulama-o-aimma ka fariza hai. Bahut si aesi misaale'n milti hain ke ulama ne izhaar-e-haq ki khaatir badi-badi jaabir hukumato'n se takkar li aur istiqamat ka muzaahara kiya". ①³

"To jinhe'n saari duniya ke haadi-o-rehnuma aur unki itaa-at ko

¹ T: Is hadees par mazed tafseel ke liye, "[Yahan Click Keejiye](#)"

² T: (نَقْصُ شَان) Izzat-o-martaba mein kami [RSB]

³ ① Is masle mein khaas taur par shia hazraat ke liye waaqia karbala mein nasihat ka kaafi saamaan maujood hai.

farz qaraar diya jaae unke mutaalliq ye kehna ke wo istiqamat ka muzaahara na kar sake aur eeza-o-takleef ke khauf se jhoot bolte awaam ko dhoka dete aur halaal ko haraam qaraar dete rahe hubb-e-ahle baet nahi bughz-e-ahle baet hai”.

“Phir ye agar taqiyya karna farz-o-waajib hota to Hazrat Ali ؑ Hazrat Abu Bakr ؓ ki baeyat mein che (6) maah ka tawaqquf kyou’n karte?” (Mukhtasar Tohfa Ithna Ashariyya-az-Shah Abdul Aziz Dehelwi, Ikhtisaar Mahmood Shukri Aaloosi tehqeeq Syed Muhibuddin Khateeb: P295 [Riyadh, Saudi Arabia], [Maktaba Salafiyya, Cairo])

Imam Khaazin ¹ بِإِلْهَامٍ إِلَّا مَنْ أَكْرَمَ وَقَلْبُهُ مُطْمَئِنٌّ ki tafseer karte hue farmate hain²: *“Shia imaamo’n ko (baqaul-e-shia) khauf-alan-nas ‘ خوف على to dar-kinaar jismaani eeza ka bhi khauf nahi tha kyonke wo is qadr quwwato’n aur taaqato’n ke maalik the ke unhe’n unka koi dushman gazand³ nahi pohoncha sakta tha. Tabarsi zikr karta hai: ‘Ek dafa Umar bin Khattab ne Hazrat Salmaan Faarsi par tashaddud karna chaaha to Ameer-ul-Momineen Ali ؑ ne ghussa mein aakar Umar ko girebaan se pakda aur zameen pe gira liya’.”.* (Mukhtasar Tohfa al-ithna Ashariyya: P295)

Shia-aalim raawandi kehta hai: *“Ek (1) martaba Ali ؑ ne Umar se kaha: Mujhe pata chala hai ke tum mere shia ka naazeba alfaaz se zikr karte ho? Main aaj tumhe’n us amr par mutanabbe karna chaahtha hoo’n. Itna keh kar Ali ؑ ne apni kamaan zameen par phenki jis ne bahut bade azdahe ki shakl ikhtiyaar karli. Umar ghabra gae aur aah-o-zaari karne lage ke aye Abul Hasan! Aainda main koi aesi harkat nahi karunga. Ali ؑ ne azdahe ko apne haath mein pakad liya. Usne dobara kamaan ki*

¹ T: Surah-an-Nahl: 106 [RSB]

² ② Tafseer-e-Khaazin: V3 P136

“Is aayat ka mafhoom ye hai ke agar koi shakhs apni jaan ke khauf se izтираari haalat mein kalma-e-kufr kehne pe majboor ho jaae to use chaahiye ke wo tasreerhan kufr ka kalma apni zabaan se adaa na kare, balke taareez-o-tauriya* se kaam le. Albatta agar wo usse bhi ijtinaab kare aur takleef par sabr kare to ye ziyaada afzal hai. Hazrat Bilal, Hazrat Yaasir aur Hazrat Sumaiyya ؓ ne sabr-o-istiqamat ka muzaahara kiya aur zabaan se na tasreehan izhaar-e-kufr kiya aur na taarizan”.*

³ T: (گزند) Dukh, takleef, ranj, musibat, sadma, ghaata, khasaara [RKT]

shakl ikhtiyaar karli aur Umar khauf-zada ho kar apne ghar chale gae”.
(Kitab-ul-Kharaaaj wal Jaraaeh-az-Raawandi: P20-21 [Bombay, India 1301h])

Isi tarah Hazrat Ali عليه السلام ki taraf mansoob hai ke Aap ﷺ ne farmaya: “*Agar tamaam ahle zameen mere mukhaalif ho jaae’n aur mere madde-muqaabil aajaae’n tab bhi main khaufzada hone waala nahi hoo’n*”.
(Nahj-ul-Balaagha: V2 P65 [Beirut] ba-hawaala Tohfa Shia: V2 P51 [Lahore])

Ye ikhtiyaraat-o-qudraat¹ sirf Hazrat Ali عليه السلام se hi makhsoos nahi, balke saare imam shia ke mutaabiq unhi ikhtiyaraat aur is tarah ki shujaa-at ke maalik the.

Shia ke aathwe’n imam Abul Hasan Ali Raza kehte hain: “*Imam ki alaamato’n mein se ek alaamat ye hai ke wo tamaam logo’n se ziyaada bahaddur aur shujaa ho ... wo mustajaab-ud-daawaat² ho kar agar wo kisi pattharo’n ki taraf ishaara karke dua maange to uske do (2) tukde ho jaae’n. Isi tarah imam ke paas Rasool Allah ﷺ ka aslahe aur Aap ﷺ ki talwaar-e-zulfiqar ka hona bhi zaroori hai*”. (Kitab-ul-Khisaal-az-Ibne Baabwiya Qummi: V2 P528 [Iran])

Kulaeni likhta hai: “*Imam, Musa عليه السلام ke asaa aur Sulaiman عليه السلام ke angothi ka bhi maalik hota hai, isi tarah imam ke paas ism-e-aazam ka bhi ilm hota hai, jiski maujoodgi mein teer-o-talwaar ka koi asar nahi ho sakta*”. (Usool Kaafi-az-Kulaeni [Iran])

Aese haalaat mein imam ko taqiyya karne ki kya zaroorat hai ke wo logo’n ke khauf se apne baatin ke khilaaf aqide ka izhaar kare aur logo’n ko dhoka dene ke liye ghalat baat kahe? Shiyyo’n ke nazdeek us waqt tak taqiyya karna aur jhoot bolna jaaez, balke waajib-o-farz hai, jab tak baarahwa’n imam ghaar se zaahir nahi ho jaata.

Ardabili likhta hai: “*Imam Riza عليه السلام farmate hain: Jis hakhs ne Qaaem عليه السلام ke khurooj se qabl taqiyya tark kiya wo ham mein se nahi*”. (: P341 ba-hawaala Thofa Shia: P507 [Lahore])

¹ T: Kisi kaam ko karne ki salaahiyyat, ahalliyyat, ikhtiyaar [RSB]

² T: (مُسْتَجَابُ الدَّعَوَاتِ) Jiski dua baargaah-e-Ilaahi mein qubool ho, jiski duaae’n qubool ho’n [RKT]

³ T: Shiyyo’n ke nazdeek Imam-e-Zamana Hazrat Mahdi aakhir-uz-zamaa [RSB]

Kulaeni likhta hai: *“Qaaem ke zuhoor se qabl khurooj karne waala us parinde ki maanind hai jo par nikalne se pehle hi udne ki koshish kare aur bacche use pakad le’n ya pareshan kare’n”*. (Kitab ur Raudha-az-Kulaeni: P124; Ba-hawaala Thofa Shia: V2 P507-508)

Ibne Baabwiya Qummi likhta hai:

التقية واجبة لا يجوز رفعها الى ان يخرج القائم. فمن تركها قبل خروجه فقد خرج عن دين الله ودين الامامية.

“Taqiyya karna (mukhalifeen se jhoot bolna aur munaafiqat karna) us waqt tak waajib hai jab tak qaaem (aakhri afsaanwi imam) ka khurooj nahi ho jaata. Qaaem ﷺ ke khurooj se qabl use tark karne waala Allah ke deen aur imaamo’n ke deen se khaarij hai”. (Al-Etiqadaat-az-Ibne Baabwiya Qummi: Fasl-ut-Taqiyya; ba-hawaala Thofa Shia: V2 P507 [Lahore])

Ye hai imaami-shiyyo’n ka deen jo jhoot, makr-o-fareb, aur kizb-o-nifaaq ki taaleem deta hai.

Aur Jise Allah Gumraah Karde To Use
Koi Hidaayat Dene Waala Nahi.¹

وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ.
(Surah-az-Zumar: 36)

¹ T: Tarjuma taken from Ahsan-ul-Kalaam, Darussalam Edition [RSB]

Kya Shia Khatm-e-Nubuwwat Ke Munkir Hain? Shia Aur Aqida Khatm-e-Nubuwwat

Aqida khatm-e-nubuwwat pe imaan ke baghaer koi shaksh musalman nahi kehla sakta, Allah Ta'ala ka shukr hai ke Pakistan mein qadiyaniyo'n ko ghaer-muslim aqalliyat qaraar diya jaa chuka hai aur unki sargarmiyon par bhi ek hadd tak paabandi aaed kardi gai hai.

Qadiyani khatm-e-nubuwwat ke munkir hain, unke nazdeek silsila-e-nubuwwat munqata nahi hua, balke wo jaari-o-saari hai, agarche wo zilli-o-burooz¹ ki taqseem karte hain, taaham us taqseem ka Kitab-o-Sunnat mein koi wujood nahi.

Qadiyaniyo'n se bhi pehle jis maktaba-e-fikr ne 'imaamat' ke naam pe khatm-e-nubuwwat ka inkaar kiya wo shia maktaba-e-fikr hai. Unek nazdeek 'imaamat' ka wohi mafhoom hai jo musulmano ke nazdeek 'nubuwwat' ka hai. Maine is intihaai naazul aur hassaas mauzoo par qalam ko jumbish² nahi di, taa-waqteke³ maine Allama Zaheer Shaheed ki tasnifaat ke alaawa khud shia maraaje-o-masaadir⁴ ka baghaur mutaala-a nahi kar liya. Mukhtalif shi'ee kutub ke mutaala-a ke baad jab mere paas dalaael-o-baraheen ki itni badi taadaad jama ho gai jin par ek aesi imaat eestaadah⁵ ki jaa sake ke jis mein baethe hue hareef ko dalaael ke saamne sar-e-tasleem kham kiye baghaer koi chaara-kaar aur raah-e-faraar na ho, tab maine Allah ke fazl se is mauzoo par apni qalam ko harkat dene ki jasaarat ki, mujhe ummed hai ke in sha Allahul Aziz ye maqaala qaraeen ki bharpoor iltifaat-o-tawajjo⁶ haasil karega.

~ Saaqib

¹ T: (ظَلَى) Nabi-o-Rasool ke tahat maujood nabi-o-rasool, (بُرُوزَى) Zaahir hone waala nabi/rasool
Ye dono qism khayaali aur manghadat hain. Islam in qismo'n ka koi tasawwur nahi [RSB]

² T: (جُنبِش) Harkat, halchal, hilna-julna [RKT]

³ T: Yahaan tak ke [Urdu]

⁴ T: (مَصَادِر) Kisi baat ya cheez ke hawaale ke taur par pesh karda [RKT] T: (مَصَادِر) Islaah tehqee, kutub-e-hawaala, aur maakhaz (Book references and sources) [RKT]

⁵ T: (اِبْتِثَادَة) Barqaraar, qaaem, khada, mustahkam, established, standing [RKT]

⁶ T: (اَلْتَفَات) Tawajjo, kisi khaas shakhs ya cheez ki jaanib khayaal ka jhukao [RKT]

Us fikr ke jis par shia-mazhab ki imaat aur us fikr ke darmiyaan ke jis pe shariyat-e-islamiya ki imaat eestaadah hai ek waazeh farq hai, ye ke islam ke bar-aks shia-mazhab mein khatm-e-nubuwwat ka koi tasawwur nahi.

Shayad qaaraeen-e-kiraam itni ibaat padh kar mere oopar intiha pasandi aur tatarruf¹ ka hukm laga de'n magar jab wo un kaseer-ul-taadaad dalaal ka mutaala-a karenge jo is maqaala mein bayaan kiye hain to yaqinan unhe'n apni raae tabdeel karne ke siwa koi mafar² nahi hoga, unhe'n ye tasleem karna padega ke maine is silsile mein Allah Ta'ala ke is farman pe mal kiya hai:

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ اَلَّا تَعْدِلُوْا ۗ اِغْدِلُوْا ۗ هُوَ اَقْرَبُ لِلتَّقْوٰی. (Surah-al-Maaidah: 8)

Tumhe'n Kisi Qaum Ki Mukhaalifat Adl-o-Insaaf Se Roo-Gardaani Par Majboor Na Kare, Ikhtilaaf Ke Bawujood Adl-o-Insaaf Karna Tumhari Zimmedaari Hai Aur Taqwa Ka Bhi Yehi Taqaaza Hai.

Hamare yaha'n almiya³ ye hai ke Ahle Sunnat ke saath-saath khud shia maktaba-e-fikr se taalluq rakhne waale aksar hazraat ko bhi shia-mazhab ke aqaaed aur uski taareekh ka ilm nahi hai. Wo apni saada-loohi⁴ ki bina par ye samajhte hain ke shayad Hazrat Hussain عليه السلام ki shahaadat ke zikr par aansu baha lene, maatam kar lene aur taaziya nikaal lene ka naam hi shia-mazhab hai, hame'n yaqeen hai ke agar khud shia-hazraat ko bhi shi'ee aqaaed ka ilm ho jae to yaqinan wo us mazhab se tauba karne mein hi apni aaqibat ki behtari khayaal kare'n.

Imam-ul-Asr Allama Ehsaan Ilaahi Zaheer Shaheed رحمته الله ka shia-qaum pe ye ehsaan-e-azeem hai ke Aap عليه السلام ne apni tasnifaat aur muhazaraat⁵ ke zariye shia-mazhab ki asliyat aur taareekhi haesiyat waazeh ki, taake shia-qaum ka wo tabqa jo sirf apni saada-loohi ki wajah se shia aqaaed ko ikhtiyaar kiye hue hai, haqiqat se aagaah ho kar us mazhab se tauba

¹ T: (تَطَرُّفٌ) Intiha-pasandi, dahshatgardi [RSB]

² T: Bhaagne ki jagah, bachaao, chutkaara [RKT]

³ T: (الْمِيَّة) Almnaak, dard bhara, dardnaak waaqia, ghamgeen haadsa [RKT]

⁴ T: (سَادَه لَوْحِي) Kam-aqli, bewaqoofi, bhola-pan [RKT]

⁵ T: (مُحَاضَرَات) Khutbaat, lectures [RKT]

karke apni aaqibat sawaarne ki taraf tawajjo de sake ke jis mazhab ka us mazhab ka us deen se koi taalluq nahi jo Allah Ta'ala ne Jibraeel-e-Ameen ke waaste se Hazrat Muhammad ur Rasool Allah ﷺ pe naazil farmaya tha.

Aqida khatm-e-nubuwwat se inkaar bhi un aqaaed mein se hai jin ka Ahle Sunnat ke saath-saathi khud shia aksariyat ko bhi ilm nahi. Ye ek aesa aqida hai ke jisse aagaahi ke baad shia-qaum ke saahib-e-basirat tabqe se ye ummeed ki jaa sakti hai ke wo us mazhab se apna taalluq khatam kar le.

Shia-qaum apne baara (12) imaamo'n ko un sifaat se muttasif karti hai jo ke nubuwwat ka khaassa hain.

- ① Unka Allah Ta'ala ki taraf se maboos hona.
- ② Unka maasoom-anil-khata¹ hona.
- ③ Unki itaa-at ka farz hona.
- ④ Un par wahee aur farishto'n ka nuzool hona.

Ye chaaro'n sifaat agar kisi bhi insaan mein maali jaaen to us mein aur Ambiya-e-Kiraam ﷺ mein koi farq baaqi nahi rehta. Jab koi shakhs kisi ke baare mein ye kehta hai ke:

- ① Wo Allah ki taraf se logo'n ki hidaayat ke liye maboos hai.
- ② Wo maasoom-anil-khata hai.
- ③ Uski itaa-at farz hai.
- ④ Us par wahee naazil hoti hai.

To goya ke wo use Allah ka nabi khayaal karta hai, jise Allah Ta'ala ne apne bando'n ki hidaayat ke liye maboos kiya hai.

Shia-mazhab ke baarah (12) imaamo'n ko ye chaaro'n haesiyyate'n haasil hain, chunache us mazhab mein Muhammad ur Rasool Allah ﷺ

¹ T: (مَعْصُومٌ عَنِ الْخَطَا) Be-gunaah, khataao'n gunaaho'n se paak, flawless, impeccable [RKT]

aakhri nabi na the. Aur nubuwwat ka darwaaza band nahi hua. Balke ‘imaamat’ ke labaaade mein nubuwwat jaari-o-saari rahi aur baarah (12) imam nahi, balke baarah (12) nabi the.

Ab ham un chaar sifaat, yaane besat, ismat, wujoob-e-itaat, aur nuzool-e-wahee ko khud shia-kutub ki raushni mein saabit karte hain ke shia-mazhab ke mutaabiq baarah (12) imam un chaaro’n sifaat se muttasif hain.

① Besat:

Mashoor shia-aalim jise shia-qaum ne ‘Khaatima-tul-Mohaddiseen’ ka laqab de rakha hai, yaane ‘Mulla Baaqir Majlisi’ apni mashoor kitaab ‘Haq-ul-Yaqeen’ mein likhta hai: *“Baarah (12) imam Allah ki taraf se mansoos, yaane maboos hain”*. (Haq-ul-Yaqeen: 47)

Shia-qaum ka ye aqida hai ke Allah Ta’ala ne baarah (12) imaamo’n ko ba-zariya-e-nass, ya keh leekiye ordinance ke zariye naamzad kiya hai, wo kehte hain ke Rasool-e-Akram ﷺ pe Allah Ta’ala ki taraf se ek nass naazil hui thi jis mein imaamo’n ko naamzad kiya gaya tha. Us nass ke mutaabiq Hazrat Ali ﷺ pehle imam the, aur Muhammad bin al-Hasan al-Askari aakhri imam.

Chunache shiyyo’n ke ‘Shaikh Sadooq’, Ibne Baabwiya Qummi, Muhammad bin Yaqoob Kulaeni, aur mashoor shia-aalim Toosi ne apni kutub mein riwayat bayan ki hai ke: *“Allah Ta’ala ne apne Nabi ﷺ par wafaat se qabl ek kitaab naazil farmaai aur kaha:*

يا محمد! هذه وصيتك الى انجبة من اهلك.

Aye Muhammad ﷺ ye tere khandaan ke moazzizeen ke liye wasiyyat hai”.

“Aap ﷺ ne Jibraeel ﷺ se poocha: Mere khandaan ke moazzizeen kaun log hain? Jibraeel ﷺ ne kaha: Ali bin Abi Taalib, aur unki aulaad mein se falaa’n-falaa’n”.

“Us kitaab par sunehri rang ki mohr lagi hui thi, aap ne wo kitab Ameer-ul-Momineen ﷺ ke supurd kardi, chunache Ali ﷺ ne ek mohr ko khola aur us wasiyyat ke mutaabiq daur-e-imaamat mein amal kiya,

phir Hazrat Hasan عليه السلام ne doosri mohr ko khola aur wasiyyat ke mutaabiq amal kiya, hatta ke wo kitaab aakhri imam tak pohonch gai”.

(Uyoon Akhbaar ur Riza-az-Ibne Baabwiya Qummi: V1 P43; Usool Kaafi: V1 P280; Kamaluddin wa Tamaam un Nemah-az-Qummai: V2 P669; Amaali us Sadooq: 328; Amaali at-Toosi: V2 P52; Kitaab-ul-Gheebah-az-Toosi: P90)

Shiyyo’n ka ‘Imam Bukhari’ Muhammad bin Yaqoob Kualeni, Hazrat Jaafar ki taraf mansoob karte hue Usool-e-Kaafi mein likhta hai:

ان الامامة عهد من الله عزوجل معهود الرجال مسمين، ليس للامان ان يزويها عن الذي يكون من بعده.

“Imaamat Allah Azzo Wajal ki taraf se ek mansab hai, jis par chand barazeeda aur mutaiyyan hastiyaa’n faaez hain! Koi imam apne ikhtiyaar se apne waale imam ko us mansab se mehroom karke kisi aur ko us pe faaiz nahi kar sakta”. (Usool Kaafi-az-Kulaeni)

Yaane baarah (12) imaamo’n mein se har ek ka taqarrur-o-taayyun Allah ki taraf se hua hai. Imamat ek mansab-e-Ilaahi hai, wohi jise chaahta hai imam muqarrar karta hai.

Shia-akabireen ka kehna hai:

يجب على الله نصب الامام نمصب النبي.

“Allah Ta’ala ka farz hai ke wo imam ko bhi usi tarah muqarrar kare jis tarah ke wo Nabi ko muqarrar karta hai”. (Mulaahaza ho: Minhaj-ul-Karaamah-az-

Ali: P72; Ayaan-ush-Shia: V1 P6; Ash-Shia-Fit-Taareekh-az-Muhammad Hussain az-Zain: P44; Usool-ul-Maarif-az-Muhammad Moosawi: P82)

Yaane imamat ka mansab bhi nubuwat ki tarah Allah ki taraf se ata-karda hai.

Is aqide ke mutaabiq Hazrat Ali عليه السلام shiyyo’n ke nazdeek Allah ki taraf se muqarrar-karda pehle imam the^① aur unki imaamat pe imaan laana usi tarah farz tha jis tarah ke Hazrat Muhammad ﷺ ki nubuwat-o-risaalat pe imaan laana uski wazaahat karte hue mashoor shia-aalim mufeed likhta hai: *“Imaamiyo’n ka is baat par ittifaaq hai ke Rasool*

¹ ① Iski mazeed wazaahat shia ke murawwaja kalma se bhi hoti hai, jiske alfaaz ye hain: ‘لا إله إلا الله محمد رسول الله على ولي الله وصي رسول الله وخليفة بلافضل’ Mulaahaza ho Tohfatul Awaam Maqbool-az-Syed Manzoor Hussain Naqwo (Page Tital) [Iftikhar Book Depot, Lahore]

Allah ﷻ ne apne baad Ameer-ul-Momineen Ali ؑ ko khalifa naamzad kiya tha, chunache unki khilaafat-o-imaamat ka munkir, deen ke liye ahem farz aur buniyaadi rukn ka munkir tasawwur hoga". (Awaael-ul-Maqalaat-az-Mufeed: P48)

Shia-aqide ke mutaabiq ummat-e-muslima ke wo tamaam makaatib-e-fikr, jo Hazrat Abu Bakr ؓ ko Rasool Allah ﷺ ke khalifa maante hain wo na sirf deen-e-islam ke ek buniyaadi rukn, balke sire se nubuwwat hi ke munkir theherte hain. Kyounke 'Ali ؑ ki imaamat ka inkaar karne tamaam Ambiya Ikraam ؑ ki nubuwwat ka inkaar karne ke mutaraadif hai'. (Etiqadaat us Sadooq Naql-az-Muqaddama-al-Buran: P19)

Muhammad bin Yaqoob Kulaeni Hazrat Baaqir ki taraf mansoob karte hue likhta hai: "Allah ne Ali ؑ ko apni makhlooq ke liye nishaan-e-hidaayat bana kar maboos kiya hai. Jisne unki maarifat haasil karli wo momin qaraar paaega, jo unse be-khabar rahega wo gumraah kehlaega aur jisne unke saath kisi aur ko bhi (khilaafat-o-imaamat mein) shareek kiya use mushrik kaha jaaega". (Usool Kaafi: V1 P437)

Shia-mohaddis Ibne Baabwiya Qummi kehta hai:

ليس لاحد ان يختار الخليفة الا الله عز وجل.

"Khalifa ko muntakhab karne ka ikhtiyaar Allah Azzo Wajal ke alaawa kisi ko nahi". (Kamaaluddin-az-Ibne Baabwiya Qummi: P9)

Maqsood ye hai ke wo tamaam Khulafa, jinhe'n musalman awaam ne muntakab kiya tha khwah wo Khulafa-e-Raashideen ؓ hi kyou'n na ho'n ghaer-sharai khulafa the. Khilaafat-o-imaamat sirf Hazrat Ali ؑ ka haq thi, kyouнке Allah Ta'ala ki taraf se ek sareeh nass ke zariye unke sar par taaj-e-imaamat rakha gaya tha.

Tabarsi likhta hai: "Baarah (12) imaamo'n mein se har ek Allah ki taraf se mansoos, yaane muqarrar-karda tha". (Elaam-ul-Wara: P602; Aqidah as-Shia Fil Imaamah-az-Shareeati: P83)

Shia-firqe ke is aqide ko bade waazeh aur do-tok alfaaz mein bayan karte hue (اصل الشيعة واصولها) 'Asl-ush-Shia wa Usooliha' ka musannif

likhta hai: ‘الامامة منصب الهى كالنبوة’ *“Imaamat bhi nubuwwat ki tarah wahbi¹ aur khudaai mansab hai”*. (Asl us Shia wa Usooliha-az-Kaashif-ul-Ghita: P103)

In tamaam nusoso-o-ibaaraat ka khulaasa ye hai ke shia-ulama apne imaamo’n ko Ambiya-o-Rusul ﷺ ki maanind Allah ki taraf se maboos samajhte hain jabke ummat-e-muslima ke nazdeek besat faqat Ambiya-e-Kiraam aur Rusulullah ﷺ ki khaasiyat hai. To goya ghaer-ambiya ki nisbat maboos hone ka aqida rakhna inkaar khatm-e-nubuwwat ki taraf pehla qadam tha jo Ibne Saba ne uthaya aur baaqi sabaaiyo’n ne uski paerawi ki jo aage chal kar shia-mazhab ki buniyaad bana.

② Ismat:

Ummat-e-muslima ke nazdeek ismat sirf Ambiya-o-Rusul ﷺ ka khaassa hai. Rasool Allah ﷺ ke khaatam-ul-ambiya hone ke maane hi ye hain ke aap khaatam-ul-maasumeen bhi hain. Ambiya ﷺ ke alaawa koi doosri shakhsiyat maasoom-anil-khata nahi, magar shia-ulama kehte hain ke aimma bhi us sifat mein Ambiya-e-Kiraam ﷺ ke ham-palla-o-shareek hain. Jis tarah Allah Ta’ala ne Ambiya-e-Kiraam ﷺ ki hifaazat-o-siyaanat² aur unhe’n ghalatiyo’n se paak karne ka zimma liya hai. Be-aenihi baarah (12) imam bhi har qism ki ghalati aur laghzish se paak hain.

Chunache shia-mohaddis Toosi likhta hai:

العصمة عند الامامية شرط اساسى لجميع لانبياء والائمة عليهم السلام سواء فى الذنوب الكبيرة والصغيرة قبل النبوة والامامة وبعدهما على سبيل العمد والنسيان، وهكذا العصمة عن كل الرذائل والقبائح.

“Imaamiyo’n ke nazdeek ambiya aur imaamo’n ka maasoom hona nubuwwat-o-imaamat ki buniyaadi shart hai. Ambiya-o-Aimma kabira-o-saghira har qism ke gunaaho’n se maasoom hain, unse nubuwwat-o-imaamat se pehle ghalati ke sudoor ka imkaan hai, na nubuwwat-o-imaamat ke baad, wo amdan gunaah ka irtikaab karte hain na

¹ T: (وَبُيِّى) Ataa-e-Ilaahi, qudrati [RKT]

² T: (صِيَانَت) Nigehbaani, nigraani, hifaazat [RKT]

nisiyaanan. Usi tarah wo har qism ki ghaer-akhlaaqi aur insaani murawwat ke khilaaf harkaat se bhi maasoom hote hain. Neez imam choonke waajib-ul-ita'a-at hota hai is liye uska maasoom hona zaroori hai". (Talkhees us Shaafi-az-Toosi: V1 P62)

Mulla Baaqir Majlisi likhta hai:

اجماع الامامية منعقد على أنّ الامام مثل النبي صلى الله عليه وآله معصوم من اول عمره الى آخر عمره من جميع الذنوب الغائر والكبائر.

"Imaamiyo'n ka is baat par ijma hai ke imam bhi Nabi ﷺ ki tarah saghira-o-kabira gunaahto'n se az-paedaash ta wafaat maasoom-anil-khata hota hai". (Haq-ul-Yaqeen-az-Majlisi: P4; Aqida-tush-Shia Fil Imamah: P234)

Ibne Baabwiya ne apni kitaab 'Kamaaluddin Wa Tamaam un Nemah' mein 'وجوب عصمة الامام' (Wujoob Ismat-il-Imaam) ka ek unwaan qaaem kiya hai jiske tahat usne mukhtalif riwayaat ka sahaara le kar be-buniyaad qism ke dalaael zikr kiye hain.

Ek (1) jagah likhta hai: *"Agar ham kisi imam ki imaamat ko to maan le'n magar uske maasoom hone par imaan na laae'n to uske maane ye honge ke ham ne uski imaamat ko hi nahi maana"*. (Kamaluddin-az-Ibne Baabwiya: V1 P85)

Yaane ismat ke baghaer imaamat ka tasawwur adhoora aur na-mukammal hai. Jis tarah ye kehna ke Hazrat Muhammad ur Rasool Allah ﷺ nabi to hain, magar maasoom nahi, inkaar-e-nubuwwat ko mustalzim¹ hai, usi tarah baarah (12) imaamo'n mein se kisi ki ismat par imaan na laana uski imaamat ke inkaar ko mustalzim hai.

Tabarsi apni kitaab Elaam-ul-Waraa mein likhta hai:

الامام لا بد ان يكون معصوماً.

"Imam ke liye maasoom hona zaroori hai". (Elaam-ul-Waraa-az-Tabarsi: P206)

Neez: *"Ambiya aur imaamo'n ke baare mein hamara eteqaad hai ke wo har qism ki buraai se mehfooz hain, na ke saghira gunaahto ka sudoor unse mumkin hai na kabira gunaahto ka. Unki ismat ka inkaar*

¹ T: (مُسْتَلْزِم) Jo apne oopar kisi kaam ko laazim kar le [RKT]

karne waala unki azmat ka munkir aur unki fazilat se na-aashna hai”.
(Bihaar-ul-Anwaar-az-Majlisi: V11 P72)

Rasool Allah ﷺ ki taraf jhoot mansoob karte hue ek shia-aalim likhta hai:

انا و على والحسن والحسين والتسعة من ولد الحسين مطهون معصومون.

“Rasool Allah ﷺ ne farmaya: Main, Ali, Hasan, Hussain, aur Hussain ki aulaad mein se nau (9) imam maasoom aur gunaaho’n se paak hain”.
(Uyoon Akhbaar ur Riza-az-Ibne Baabwiya Qummi: V1 P64; Ash-Shia Fil Imaamah-az-Muhammad Baaqi Shareeati: P228)

Neez: *“Imam ke liye maasoom hona is liye zaroori hai ke imam ki besat ka maqsad mazloomo’n ki daad-rasi¹ aur zameen mein adl-o-insaaf ka qiyaam hota hai aur agar imam se bhi ghalati saadir hone ka imkaan ho to uski islaah ke liye kisi doosre imam ki zaroorat padegi aur you’n tasalsul² laazim aaega, jo ke muhaal hai”.* (Aqidah-tush-Shia Fil Imaamah-az-Shareeati: P228)

Ibne Baabwiya Qummi apni kitaab ‘Maani-ul-Akhbaar’ mein likhta hai: *“Ibne Abi Umar se riwayat hai, wo kehte hain, maine Hishaam bin Hakam se poocha: Kya imam maasoom hota hai? Unho’n ne kaha: Haa’n. Raawi kehta hai: Maine poocha: Ausaaf-e-ismat kya hain? Kaha: Tamaam gunaaho’n ko ham chaar (4) qismo’n mein taqseem kar sakte hain: ① Hirs, ② Hasad, ③ Ghazab, ④ aur Shahwat”.*

“Imam harees is liye nahi hota ke saari duniya uske qabze mein hoti ha, wo khud duniya ka maalik hota hai. Haasid is liye nahi hota ke uska rutba sabse buland hota hai aur insaan hasad usse karta hai jo usse baala ho. Use ghussa is liye nahi aata ke uski saari jaddo-jahad ka mehwar³ Allah ki raza ka husool hota hai. Duniyawii khwahishaat-o-lazzaat ka muttabe is liye nahi hota ke use aakhirat usi tarah mehboob hoti hai jis tarah hame’n duniya”.

“Gunaah ki ye chaar (4) qisme’n hain, aur in chaaro’n se imam

¹ T: Insaaf, madad ko pohonchna [RKT]

² T: (تَسْلُسِل) Silsila-waar, kadi se kadi milne ki haalat, condinuation [RKT]

³ T: (مَحْوَر) Madaar, daaera, raasta [RSB]

mehfooz hota hai". (Maani-ul-Akhbaar-az-Qummi: P131-132; Amaali us Sadooq: P505)

Shia ka chauthi sadee ka aalim 'Al-Harraani' apni kitaab 'Tohfatul Uqool A'n Aalir-Rasool' mein likhta hai:

الامام مطهر من الذنوب، مبرء من العيوب.

"Imam gunaaho'n se paak aur uyoob se saaf hota hai". (Tohfaul Uqool: P328)

Shia kehte hain:

وجوب عصمة النبي صلى الله عليه وآله مع عدم وجوب عصمة الامام (a) مما لا يجتمعان ... كلما وجب عصمة النبي صلى الله عليه وسلم وجب عصمة الامام.

"Nabi aur imam dono maasoom hain, ek ki ismat aur doosre ki adm-e-ismat ka ijtema na-mumkin hai ... Nabi ka maasoom hona zaroori hai to imam ka maasoom hona bhi zaroori thehrega". (Aqida-tush-Shia Fil Imaamah: P236)

Yaane ye kehna ke Nabi-e-Akram ﷺ to maasoom-anil-khata hain aur baarah (12) imaamo'n mein se kisi imam ke mutaalliq ye kehna ke wo ghaer-maasoom hai, shia-deen ke mutaabiq durust nahi. Ismat-e-aimma ke baare mein aakhri nass naql karke ham is mauzoo ko samet-te hain.

Mashoor shia-aalim Mohsin Ameen, apni kitaab 'Ayaan-ush-Shia' mein kehta hai:

يجب في المام ان يكون معصوماً كما يجب في النبي.

Yaane *"Imam ke mutaalliq maasoom hone ka aqida rakhan bhi usi tarah waajib hai jis tarah nabi ke mutaalliq maasoom hone ka aqida rakhna waajib hai"*. (Ayaan-ush-Shia-az-Mohsin Ameen: V1 P101)

In tamaam nusoos-o-iqtibasaat¹ se ye waazeh hota hai ke shia-deen mein jis tarah imam, Ambiya Ikraam ki tarah Allah Ta'ala ki taraf se muqarrar-karda aur uski taraf se maboos hota hai usi tarah wo maasoom-anil-khata bhi hota hai.

Inkaar khatm-e-nubuwwat ki taraf shia-ulama ki taraf se uthaya jaane

¹ T: (إقتباس) Akhaz, istifaada, wo ibaatat jo kisi kitab ya mazmoon min-o-an ya intikhaab-o-ikhtisaar karke naql ki jaae, extraction, extract [RKT]

waala ye doosra qadam tha.

③ Wujoob-e-Itaa-at:

Teesre number par shia-fuqaha-o-mohaddiseen ne inkaar khatm-e-nubuwwat ke liye jo aqida waza' kiya hai wo ye tha ke imaamo'n ki itaa-at logo'n par farz hai, yaane jis tarah Ambiya-e-Kiraam ﷺ ke irshadaat-o-farmeen se roo-gardaani¹ karna kufr hai, usi tarah agar koi shakhs baarah (12) imaamo'n mein se kisi imam ki na-farmaani karta hai, ya uski itaa-at-o-ittiba ko farz nahi samajhta, to wo bhi kaafir aur daaera-e-islam se khaarj hai. Is liye ke wo bhi Ambiya-e-Kiraam ﷺ ke ham-palla aur haamileen ausaaf-e-nubuwwat hain.

Ibne Baabwiya Qummi aur Ibne Shia Harraani (d 381h) shia ke aathwe'n imam Ali bin Musa Riza se riwayat karte hue likhte hain: *"Imaamat-e-ambiya ka rutba hai imam Allah ka khalifa hota hai. Imam islam ki buniyaad bhi hai aur uski shaakh bhi. Namaz, roza, hajj, zakat, aur deegar faraaez-o-waajibaat-e-deen imam ke baghaer qubool nahi hote. Imam ko ye ikhtiyaar hota hai ke wo ashiya ko halaal ya haraam qaraar de. Imam Allah ka khalifa aur uski taraf se uske bando'n par hujjat hota hai. Poori kaaenaat mein imam sabse ziyaada afzal hota hai, koi aur uska ham-martaba nahi hota. Ye fazaael (nubuwwat ki tarah) wahbi aur ghaer-kasbi² hain. Imam nubuwwat ka khaza hai uske hasab-o-nasab par tanqeed nahi ki jaa sakti. Aakhir mein ba-qaul-e-shia imam Ali Riza kehte hain: 'مستحق للرئاسة مفترض الطاعة' Yaane 'Iqtidaar ka haq sirf imam ko hota hai, uski itaa-at logo'n par farz hoti hai'." (Amaali us Sadooq: P540; Kamaluddin: V2 P677; Tohfa-tul-Uqool lil Harraani: P326)*

Imam ke waajib-ul-itaat hone ke aqide ki wazaahat karte hue shia-mohaddis Toosi likhta hai: *"Hazrat Haroon ﷺ ki itaa-at bhi Hazrat Musa ﷺ ki tarah unki ummat par farz thi, is liye ke wo shareek-e-nubuwwat the aur zaahir hai ke agar Haroon ﷺ, Musa ﷺ ke baad zinda rehte tab bhi unki itaa-at ummat par farz rehti aur choonke Rasool*

¹ T: (رُوْغَدَانِي) Mukhaalifat, inheraaf karna [RKT]

² T: (غَيْرُكَسْبِي) Koi aesi cheez jo apni koshish se haasil na ki gai ho, jo ataai ho'n, aesi cheez jo Allah apne fazl-o-karam se jise chaahe use ataa kare [RSB]

Allah ﷻ ne Hazrat Ali ؑ ko wo tamaam maraatib ataa kiye the jo Hazrat Haroon ؑ ko Hazrat Musa ؑ ki taraf se diye gae the. Chunache saabit hua ke Rasool Allah ﷻ ke baad Aap ﷺ ki ummat par Ali ؑ ki itaa-at (Rasool Allah ﷻ ki tarah) farz rahi”. (Talkhees-ush-Shaafi-az-Toosi: V2 P210)

Qaraeen, isi ek nass se hi andaaza kar sakte hain ke shia-deen mein imaamat aur imam ka mafhoom kya hai aur ye ke Hazrat Ali ؑ Rasool Allah ﷻ ke khalifa nahi, balke wo aap ki nubuwwat mein shareek aur aap ke ham-rutba-o-ham-palla the.

Mazeed wazaahat karte hue Toosi likhta hai:

على من الرسول الله صلى الله عليه وآله كنفسه، طاعته كطاعته و معصيته كمعصيته.

“Ali, Rasool Allah ﷻ ke ham-shakl hain, unki itaa-at Rasool Allah ﷻ ki itaa-at hai aur unki maasiyat Rasool Allah ﷻ ki maasiyat hai”. (Talkhees-ush-Shaafi-az-Toosi: P81)

Yaane Rasool Allah ﷻ aur Hazrat Ali ؑ ka martaba barabar tha, jis tarah Rasool Allah ﷻ maboos, maasoom aur waajib-ul-itaat the usi tarah Ali ؑ bhi maboos, maasoom, aur waajib-ul-itaat the. Risaalat aur imaamat mein lafzi farq to zaroor hai, magar haqiqat mein dono ka mafhoom ek hi hai. Ayaazbillah

Chatti-sadi hijri ka mashoor shia-mohaddis Abu Jaafar Tabarsi apni kitaab ‘بشارة المصطفى لشيعه المرتضى’ (Bashaara-tul-Mustafa li-Shia-tul Murtuza) mein bayan karta hai: “Ek shakhs ne Rasool Allah ﷻ se dariyaft kiya ke kya Hazrat Ali ka ye kehna durust hai ke Allah ne unhe’n apni makhlooq ke liye ameer muqarrar kiya hai? Us shakhs ka ye sawaal sun kar aap ghussa mein aagae aur farmaya: Ali momino’n ke ameer hain, Allah ne unki amarat ka faesla farishto’n ko gawaah bana kar apne arsh pe kiya hai. Ali Allah ke khalifa aur musulmano ke imam hain. Ali ki itaa-at Allah ki itaa-at hai. Unki maasiyat Allah ki maasiyat hai. Unki pechaan meri pehchaan hai. Unki imaamat ka munkir meri nubuwwat ka munkir hai. Aur unki imaamat ka munkir meri risaalat ka munkir hai. Main, Ali, Fatima, Hasan, Hussain aur baaqi nau (9) imam Allah ke bando’n par hujjat hain. Hamara dushman Allah ka dushman hai aur

hamara dost Allah ka dost hai". (Bashaaratul Mustafa-az-Tabarsi (d533h) [Najaf, Iraq])

Is riwayat se bhi ye saabit hota hai ke baarah (12) imaamo'n ki itaa-at Rasool Allah ﷺ ki tarah ummat par farz hai.

Shia, Ali Riza (aathwe'n (8th) imam) se naql karte hain: Aap ne farmaya: 'الناس عبيد لنا في الطاعة' *"Yaane, log itaa-at ke etebaar se hamare ghulaam hain"*. (Bashaaratul Mustafa-az-Tabarsi: P7)

Majlisi likhta hai:

طاعة الائمة واجبة على الناس في اقوالهم وافعالهم.

"Logo'n par imam ke aqwaal-o-afaal ki itaa-at farz hai". (Haq-ul-Yaqeen-az-Majlisi: P41)

'Bihaar-ul-Anwaar' mein likhta hai:

ان اطاعته الائمة كطاعة الرسول ومعصيتهم كمعصية الرسول.

"Imaamo'n ki itaa-at rasool ki itaa-at hai aur unki nafarmaani rasool ki na-farmaani hai". (Bihaar-ul-Anwaar-az-Majlisi: V25 P361 [Beirut]; Aqida-tush-Shia Fil Imaamah: P209)

Abu Khalid Kabuli se riwayat karta hai ke unho'n ne kaha: *"Main Hazrat Ali Zain-ul-Aabideen (shia ke chautha imam) ki khidmat mein haazir hua maine poocha: Aye Saahibzada-e-Rasool! Hamare oopar Allah ki taraf se kin ki itaa-at farz hai? Aap ne farmaya: Ali ﷺ ki phir Hasan aur Hussain ﷺ ki aur ab ye silsila ham tak pohonch chuka hai"*. (Bihaar-ul-Anwaar-az-Majlisi: Baab Nas Ali bin al-Hussain ﷺ 36/386)

Kulaeni likhta hai: *"Imam Jaafar farmate hain:"*

نحن قوم معصومون، امر الله تبارك وتعالى بطاعتنا، ونهى عن معصيتنا، نحن الحجة البالغة على من دون السماء و فوق الارض.

"Ham sab (baarah (12) imam) maasoom-anil-khata hain, Allah ne hamari itaa-at ka hukm diya hai aur hamari nafarmaani se mana farmaya hai, ham aasmaan se neeche aur zameen ke oopar rehne waalo'n ke liye Allah ki taraf se hujjat hain". (Usool Kaafi: V2 P269)

Baarah (12) imaamo'n mein se kisi imam ki taraf mansoob karte hue yehi Kulaeni likhta hai, unho'n ne kaha:

طاعتي مفترضة مثل طاعة على وكذلك الائمة من بعدى.

“Meri itaa-at Ali ﷺ ki itaa-at ki tarah farz hai, usi tarah mere baad aane waale imaamo’n ki itaa-at bhi farz hai”. (Usool Kaafi: V2 P187)

Isi bina par shia-mufassir ‘Al-Bahrani’ kehta hai:

من جحد امامة امام الله فهو كافر مرتد.

“Baarah (12) imaamo’n mein se kisi imam ki imaamat ka inkaar karne waala kaafir-o-murtad hai”. (Tafseer-ul-Burahn Muqaddama: P21)

Mashoor shia-aalim ‘Mufeed’ mazed wazaahat karte hue likhta hai:
“Imaamo’n ka is amr par ittifaaq hai ke jo shakhs kisi imam ki imaamat pe imaan na laae, aur uski itaa-at ki farziyyat ko tasleem na kare”
Wo kaafir, gumraah aur jahannum mein فهو كافر ضالّ مستحقّ الخلود فى النار.
hamesha-hamesha rehne ka mustahiq hai.

Kitaab-ul-Masaael-az-Mufeed Naql-az-Muqaddima-al-Burhaan lil Bahrani: P20

Isi silsile mein Ibne Baabwiya Qummi, jise shiyyo’n ne ‘Sadooq’ ka laqab de rakha hai, apni kitab mein badi wazaahat ke saath us shi’ee aqide ko bayan karta hai:

اعتقادنا فيمن جحد امامة امير المؤمنين على بن ابي طالب عليه السلام وائمة من بعد انه كمن جحد نبوة جميع الانبياء.

“Jo shakhs Ameer-ul-Momineen Ali bin Abi Taalib عليه السلام aur deegar (giyaara) (11) imaamo’n ki imaamat pe imaan na laae, hamara uske mutaalliq aqida hai ke wo us shakhs ki maanind hai jo tamaam Ambiya-e-Kiraam ki nubuwat ka munkir ho”. (Etiqadaat us Sadooq: P113; Aqida-tush-Shia Fil Imaamah: P141)

Bahrani likhta hai:

ان الائمة مثل النبي في فرض الطاعة والافضلية.

“Baarah (12) imam wujoob-e-itaat aur afzaliya mein Nabi-e-Akram ﷺ ke ham-palla-o-ham-martaba hain”. (Tafseer-ul-Burah Muqaddama: P19)

Yaane jis tarah Rasool Allah ﷺ ki itaa-at-o-ittiba ummat par farz hai usi tarah baarah (12) imaamo’n ki itaa-at-o-ittiba bhi farz hai. Jis tarah Rasool Allah ﷺ ki itaa-at ka munkir kaafir-o-murtad hai usi tarah imaamo’n ki itaa-at ka munkir bhi kaafir-o-murtad hai.

Ibne Baabwiya Qummi kehta hai: “Imam Baaqir عليه السلام ne farmaya:”

نحن معدن النبوة ونحن موضع الرسالة....

“Ham nubuwwat ka khazaana hain aur jaa-e-risaalat hain, hamare paas farishto’n ki aamad-o-raft rehti hai”. (Kamaluddin-az-Ibne Baabwiya Qummi: V1 P206)

Toosi ki kitaab ka mahasshi¹ Syed Hussain ‘Bahr-ul-Uloom’ mein likhta hai:

ان منطق الامامة هو منطق النبوة بالذات، والهدف الذى من اجله وجبت النبوة هو هدفه الهدف الذى من اجله تجب الامامة.

“Imaamat ka wohi faesla hai jo nubuwwat ka hai, usi tarah jin maqaasid ki takmeel ke liye nubuwwat ka ijra² kiya gaya wohi maqaasid imaamat ke bhi hain”. (Talkhees us Shaafi-az-Toosi: Haashiya: V4 P131; Aqida-tush-Shia Fil Imaamah: P203)

Mazeed likhta hai:

الامامة اذن قرين النبوة.

Yaane, “Bana-baree’n³ ye kaha jaa sakta hai ke imaamat nubuwwat ke ham-palla hai”. (Talkhees us Shaafi-az-Toosi: Haashiya: V4 P131; Aqida-tush-Shia Fil Imaamah: P203)

Aur zaahir hai ke jab imaamat nubuwwat ke ham-palla-o-ham-rutba hai to imam bhi nabi-o-rusul ke ham-palla-o-ham-rutba hoga. Balke shiyyo’n ka aqida hai ke baarah (12) imam Ambiya-e-Kiraam عليهم السلام se afzal-o-aala hain. Chunache shia-rehnuma Khumaini likhta hai:

ان من ضروريات مذهبنا انه لا ينال احد المقامات الروحية للائمة حتى ملك مقرب ولا نبي مرسل، وهذا من الأسس والأصول التي قام عليها مذهبنا.

Yaane, “Ye hamare mazhab ka buniyaadi aqida hai ke jo maraatib-o-muqamaat imaamo’n ko haasil hain un tak koi muqarrab farishta ya koi rasool bhi nahi pohonch sakta, is aqide par hamare mazhab ki buniyaad hai”. (Wilaayat Fqeeh Dar khusoos Hukumat Islami: P58 [Iran])

Khumaini ne apna ye aqida akabireen-e-shia ki kutub se akhaz kiya hai.

¹ T: Kisi kitaab par haashiya (footnotes, marginal notes) lagaane waala [RSB]

² T: (إجرا) Jaari karna/hona, ibtida, nashr-o-ishaa-at [RKT]

³ T: (بنا باري) Is liye, is wajah se [RSB]

Chunache Mulla Baaqir Majlisi likhta hai: ‘ان الائمة افضل من الانبياء’ “*Imam ambiya se afzal hain*”. (Bihaar-ul-Anwaar-az-Majlisi: V26 P240)

Al-Hurr al-Aamli likhta hai:

الائمة الاثنا عشر افضل من سائر المخلوقات من الانبياء والاصياء السابقين.

“*Baarah (12) imam saabiqa tamaam ambiya-o-ausiya¹ aur saari kaaenaat se afzal hain*”. (Al-Fusool-ul-Muhimmah Fee Usool-ul-Aimmah-az-Hirr Aamili: P152)

Shia-mohaddis Ibne Baabwiya qummi ne apni kitaab ‘Uyoon-ul-Akhbaar-ar-Riza’ (عيون اخبار الرضا) mein unwaan qaaem kiya hai, ‘Afzeela-til-Aimmah Alaa Jamee-il-Ambiyaai’ (افضيلة الائمة على جميع النبياء) yaan ‘*Imam tamaam ambiya se afzal hain*’. (Uyoon Akhbaar ur Riza: V1 P262)

Rasool Allah ﷺ ke alaawa baaqi tamaam Ambiya-e-Kiraam ﷺ se imaamo’n ke afzal hone ki shia-kutub mein tasreeh maujood hai, magar Rasool Allah ﷺ ke baare mein kehte hain ke:

Imaamo’n ka rutba Rasool Allah ﷺ ke الائمة بمنزله رسول الله صلى الله عليه وسلم. baraabar hai.

Halaanke ye mahez takallufan² aur awaami radde-amal³ se bachne ke liye kaha gaya hai, haqiqat mein ye log apne imaamo’n ko Rasool Allah ﷺ se bhi afzal qaraar dete hain. (Tafseel ke liye mulahaza ho: Ashi-Shia-wa-Ahle-Baet: P191)

Behrehaal ye bahes to zimnan⁴ aagai, mauzoo chal raha tha shiyyo’n ke aqida inkaar khatm-e-nubuwwat ka. Ham ne bayaan kiya tha ke shiyyo’n ke nazdeek imaamo’n ki itaa-at farz hai ab ham imaamo’n par nuzool-e-wahee ke aqide ki wazaahat karte hain.

④ Nuzool-e-Wahee:

Inkaar khatm-e-nubuwwat ki taraf shia-mazhab ke baaniyo’n ki taraf se jo aakhri qadam uthaya gaya wo ye tha ke unho’n ne aqida waza’ kiya

¹ T: Wasee (وصى) ki jama, wo log jinhe’n wasiyyat ki gai ho [FL]

² T: (تكلفاً) Rasmi taur par, takleef ke taur par, formally, gratuitously [RKT]

³ T: (ردّ عمل) Kisi amal ka asar ya natija, jawaabi amal, fauri ya awwaleen taassur, reaction [RKT]

⁴ T: (ضمناً) Kaam ya kalaam wagahira ke silsile mein, zimni taur par [RKT]

ke imaamo'n par Allah Ta'ala ki taraf se Ambiya-e-Kiraam ﷺ ki tarah ba-qaaeda wahee naazil hoti thi. Allama Ehsaan Ilaahi Zaheer رحمہ اللہ shiyyo'n ke is aqide ki wazaahat karte hue apni kitaab 'Baen ash-Shia wa Ahlus Sunnah' mein likhte hain:

ان اشيعه يعتقدون نزول الوحي على ائمتهم وعن طريق جبريل وعن طريق ملك اعظم و افضل من جبريل، فان ائمتهم في الحديث بؤبوا ابو ابا مستقلة في هذا الخصوص.

Shia-giroh ka aqida hai ke unke imaamo'n par wahee naazil hoti hai. Aksar auqaat to Jibraeel عليه السلام Allah ka paeghaam le kar un par naazil hote the aur kabhi-kabhi shiyyo'n ke mutaabiq Hazrat Jibraeel عليه السلام se bhi azeem aur afzal farishta un par naazil hota tha. Shia akabireen ne is silsile mein mustaqil abwaab qaaem kiye hain. (Baen-ash-Shia wa-Ahklus Sunnah: P141 [Lahore])

Ye aqida rakhne ke baad na sirf ye ke shiyyo'n aur deegar munkireen khatm-e-nubuwwat ke darmiyaan koi farq baaqi nahi reh jaata, balke is aqide mein shia-ithna-ashari apne ham-aqida tamaam firqo'n par bhi baazi le gae hain. Shiyyo'n ki kutub mein unke mohaddiseen-o-akabireen ne bahut si aesi nusoos zikr ki hain jin se waazeh taur par ye suboot milta hai ke shia apne imaamo'n par wahee naazil hone ka aqida rakhte hain.

Is silsile mein ahem tareen kitaab 'Basaaer-ud-Darajaat' hai, jo Muhammad bin Hasan as-Saffaar ki tasneef hai. Muhammad bin Hasan Saffaar shiyyo'n ke sabse bade mohaddis Kulaeni ka ustaad hai aur qadeem-tareen shia-mohaddis hai. Shia-muarrikheen ke mutaabiq ye shakhs giyaarwe'n (11) imam Hasan Askari ke muqarrabeen mein se tha. (Rijaal Toosi: P436)

Us shia-mohaddis ne apni kitaab 'Basaaer-ud-Darajaat-ul-Kubra Fee Fazaal Aal-e-Muhammad' mein be-shumaar aese unwanaat qaaem kiye aur unke tahat aesi riwayaat zikr ki hain jin se shiyyo'n ke is aqide ki tauzeeh hoti hai. Chunache us kitaab ka ek unwaan hai: 'الباب الخامس' yaane "Jab aimma ko zaroorat mehsoos hoti hai to Rooh-ul-Quds unse mulaqaat ke liye haazir ho jaate hain". (Basaaer ud Darajaat-az-Saffaar: P471)

Rooh-ul-Quds se kya muraad hai, yehi Saffaar uski wazaahat karte hue likhta hai, Imam Jaafar Saadiq farmate hain:

خلق والله اعظم من جبرائيل و ميكائيل، وقد كان مع رسول الله صلى الله عليه وآله يخبره ويسدده، وهو مع الائمة يخبرهم و يسددهم.

“Rooh-ul-Quds Jibraeel aur Mikaeel se bhi bada farishta hai. Rasool Allah ﷺ ki zindagi mein ye farishta aap ke saath hota tha, aap ko ghaeb ki khabre’n diya karta aur aap ki rehnumaai karta tha. Ab wo imaamo’n ke saath hota hai, unhe’n ghaeb ki khabre’n deta aur unki rehnumaai karta hai”. (Basaaer ud Darajaat-az-Saffaar: P475)

Ek aur riwayat ke mutaabiq ye farishta (jiski Quran-o-Hadees mein koi wazaahat nahi hai¹) Rasool Allah ﷺ ke alawa kisi nabi ya rasool par naazil nahi hua. Ye sirf Aap ﷺ aur baarah (12) imaamo’n ke liye makhsoos hai. (Basaaer ud Darajaat-az-Saffaar: P481)

Is qism ki riwayaat Kulaeni ne bhi Usool Kaafi mein zikr ki hain. Likhta hai: *“Imam Abu Abdullah (Jaafar Saadiq) عليه السلام ne farmaya: Jab se Allah Ta’ala ne Jibraeel-o-Mikaeel se bhi bade Rooh naami us farishte ko naazil farmaya hai ye aasmaan par nahi gaya² pehle ye Rasool Allah ﷺ ke hamraah hota tha, ab ye hamare saath hota hai”*. (Usool KAafi: Kitab-ul-Hujjah: V1 P273)

Ek aur shia-mohaddis Hurr al-Aamli apni kitaab ‘الفصول المهمة في اصول الائمة’ mein likhta hai:

ان الملائكة ينزلون ليلة القدر الى الارض ويخبرون الائمة عليهم السلام بجميع ما يكون في تلك السنة من قضاء و قدر، وانهم يعلمون كل علم الانبياء عليهم السلام.

“Lailatul Qadr mein farishte zameen pe utarte hain, imaamo’n ke paas jaate hain aur unhe’n saal bhar mein roonuma hone waale tamaam waaqiaat aur qaza-o-qadr, yaane Allah Ta’ala ne us saal ke liye jitne bhi faesle kiye hain unki khabar dete hain, isi tarah baarah (12) imaamo’n ke paas tamaam ambiya-e-kiraam ka ilm hota hai”. (Al Fusool-ul-Muhimmah Fee Usool il Aimmah: Baab 94 P145)

¹ 1 Is farishte ki haesiyat bhi wohi hai jo Qadiyaniyo’n ke ‘Teechi-teechi’ farishte ki hai.

² 2 Sawaal paeda hota hai ke agar wo aasmaano par nahi gaya to wahee kahan se lekar aata hai?

“Ali ؑ Allah Ta’ala ke saath kai martaba ham-kalaam ho chuke hain, Allah Ta’ala aur Ali ؑ ke darmiyaan Hazrat Jibraeel ؑ waasta hote the”. (Basaaer ud Darajaat-az-Saffaar: P430)

Ek aur jagah likhta hai: *“Ek dafa Jibraeel-o-Mikaeel, Ali ؑ par naazil hue aur unse guftagu ki”*. (Basaaer ud Darajaat-az-Saffaar: P341)

Neez: *“Imam Baaqir aur Imam Jaafar ؑ ke paas ek dafa Jibraeel aur malik-ul-maut aae, Jibraeel boodhe aadmi ki shakl mein the aur Mikaeel jawan aur khoobsoorat aadmi ki shakl mein”*. (Basaaer ud Darajaat-az-Saffaar: P253)

Ek dafa Hazrat Jaafar se dariyaafi kiya gaya: *“Aye hazrat! Jab aap se koi aesa sawaal poocha jaata hai jiska aap koi Im nahi hota to aap kya karte hain? Jawaab mein kaha: Jab kabhi aesi soorat-e-haal paeda hoti hai to Rooh-ul-Quds hamari rehnumaai karte hain”*. (Basaaer ud Darajaat-az-Saffaar: Baab Khaamis Ashr: P471)

Basaaer-ud-Darajaat mein shia-raawi Basheer bin Ibrahim se riwayat hai: *“Ek roz main Imam Jaafar Saadiq ؑ paas baetha hua tha ke ek shakhs andar daakhil hua aur koi masla dariyaafi kiya. Imam ؑ farmate lage: Mujhe iska ilm nahi hai. Wo aadmi ye kehta hua waapas chala gaya ke daawa waajib-ul-itaat hone ka karte hain, magar sawalaat ka jawaab de nahi sakte? Imam Jaafar ؑ ne fauran deewaar ke saath apna kaan lagaya, goya ke koi insaan unse ham-kalaam ho, thodi der baad farmaya: Saail¹ kahan hai? Use waapas bulaaya gaya, Imam ؑ ne usse uske sawaal ka jawab diya aur wo waapas chala gaya, phir meri taraf mutawajje ho kar farmane lage: Agar hamare ilm mein izaafa na kiya jaae to hamara ilm kab ka khatam ho chuka hota”*. (Basaaer ud Darajaat-az-Saffaar: P412)

Aakhir mein Usool-e-Kaafi ki ek ibaarat naql karke ham is bahes ko samet-te hain. Kulaeni ne apni kitaab mein unwaan qaaem kiya hai:

باب ان الثمة تدخل الملائكة بيوتهم تطأ بسطهم وتأتيهم بالآخبار

“Farishte imaamo’n ke gharo’n mein daakhil hote hain, unki

¹ T: (سائل) Dariyaafi karne waala, poochne waala [RKT]

masnado'n par baethte hain aur unhe'n ghaeb ki khabar dete hain".

In waazeh nusoos-o-ibaaraat ke baad kisi shia ke liye is amr ki gunjaaish nahi rehti ke wo imaamo'n par nuzool-e-wahee ke aqide ka inkaar kare aur kahe ke shia khatm-e-nubuwwat ke munkir nahi, ya ye ke wo baarah (12) imaamo'n ko baarah (12) nabi nahi samajhte.

Khulaasa-e-Bahes

Guzishta saari bahes ka khulaasa ye hua ke shia-ithna-ashari aqida-e-imaamat ke parde mein khatm-e-nubuwwat ke munkir hain. Imam unke nazdeek:

- ① Allah Ta'ala ki taraf se maboos hota hai.
- ② Maasoom-anil-khata hota hai.
- ③ Waajib-ul-itaat hota hai.
- ④ Us par wahee naazil hoti hai.

Shia-qaum ya to un aqaaed se tauba kare aur apne un tamaam akabireen se baraa-at ka izhaar kare, jinho'n ne un aqaaed ko waza' kiya aur unhe'n musalmaano mein riwaaj diya aur ya phir khul kar kahe ke unke nazdeek khatm-e-nubuwwat ka koi tasawwur nahi aur aakhri nabi Muhammad ﷺ nahi, balke Muhammad bin Askari the, taake musalman ummat unke mutaalliq do-tok faesla kar sake.

Ye maqaala un shia-hazraat ke liye itmaam-e-hujjat¹ ki haesiyat rakhta hai jo waaqai haq ke mutalaashi hain aur apni aaqibat ko sawaarna chaahte hain. Kya wo chaahenge ke wo aese mazhab ko ikhtiyaar kiye rakhe'n jiski taalimaat waazeh taur par islam aur Kitab-o-Sunnat se mutasaadim² ho'n. Aur jis mazhab mein khatm-e-nubuwwat-o-risaalat ka tasawwur maujood na ho?

نَسْأَلُ اللَّهَ الْهُدَايَةَ وَهُوَ الْهُدَى إِلَى سَوَاءِ السَّبِيلِ.³

¹ T: (إِتْمَامُ حُجَّتٍ) Kisi ko aakhri taur par buraai-bhalaai samjha dena, conclusion of an argument [RKT]

² T: (مُتَصَادِمٌ) Ghair-muwaafiq, takra jaane waala [RKT]

³ T: Ham Allah se hidaayat ki dua karte hain aur wohi seedhe raaste par le jaata hai. [RSB]

Dictionary

A

aabyaari T: (آب یاری) Baagho'n ko kheto'n ko seenchna, paani dena [RKB] Par yahan khoon se seenchaai karna hai [RSB]

Aaqibat T: Natija, anjaam [RKT]

Aeb-joo T: (عُیْب جُو) Buraai nikaalne waala, buraai dhoondne waala, aeb dhoondne waala [RKT]

Aeb-jooi T: (عیب جوئی) Nukta-cheeni, buraai nikaalna, naqs talaash karna [RKT]

aeni-shaahid T: (عینی شہید) Chashm-deed gawaah, wo gawaah jis ne apni aankho'n se waaqia dekha ho [RKT]

Afkaar T: (افکار) Khayalaat, nazariyaat, (jo ghaur-o-fikr ke natije mein murattab ho'n), ideas, thoughts, opinions, theories [RKT]

Akkaasi T: (عگاسی) Kisi haalat ya kaifiyat ka hoo-ba-hoo izhaar [RKT]

Alaa wajhil baseerah T: (عَلَى وَجْهِ الْبَصِيرَةِ) Bataur-e-baseerat, bataur-e-baseerat [RKT]

Almiya T: (اَلْمِيه) Almnaak, dard bhara, dardnaak waaqia, ghamgeen haadsa [RKT]

Almiya T: (اَلْمِيه) Almnaak, dard bhara, dardnaak waaqia, ghamgeen haadsa [RKT]

Anaasir T: (عناصر) Kisi giroh ke afraad [RKT]

Asaas T: (اَساس) Buniyaad, base, foundation [RKT]

Aslah T: (اَسْلَحَه) Hamle aur difaa ka saaz-o-saamaan jo jung ke mauqa par istemaal hota hai, arms, weapons, armour [RKT]

ausiyaa T: Wasee (وَصَى) ki jama, wo log jinhe'n wasiyyat ki gai ho [FL]

awaamir-o-nawaahi T: Wo kaam jin ke baja-laane ka shariyat mein hukm diya gaya hai aur wo kaam jinse ehataaz, parhez ka hukm diya gaya hai [RSB]

Azbar T: (اَزْبَر) Nok-zabaan, hifz, zabaani yaad, learn by heart, knowing well [RKT]

Azhaan T: (اَذْهَان) Samajh, aql ya haafze ki quwwate'n [RKT]

az-rooe-zulm T: (اَزْرُوئے ظلم) Zulm, jabr, na-insaafi aur ziaadati ki wajah se [RSB]

B

Baae'n-maane T: Khule maane/mafhoom mein [RSB]

Bada T: (بَدَا) Allah Ta'ala (ko bhool) ka nazariya. Allah Ta'ala se koi cheez makhfi nahi par shia ke nazdeek aesa mumkin hai. [Ye mafhoom forum.mohaddis website ke ek article se liya gaya hai – RSB]

Bad-dayaanat T: (بَد دِيَانَت) Farebi, daghabaaz, jhoota [RKT]

bad-qumaash T: (بَد قَمَاش) Bure challan ka, badmaash [RKT]

bad-teenat T: (بَد طِيْنَت) Buri tabiyat ya aadat waala, shareer, kamina [RKT]

Bad-teenati T: (بَد طِيْنَتِي) Wo dil jis mein sharaarat aur kameena-pan ho [RSB]

bagheez T: (بَغِيْض) Nafrat-angez [RSB]

Bana-baree'n T: (بنا بریں) Is liye, is wajah se [RSB]

Bana-baree'n T: (بنا بریں) Is liye, is wajah se [RSB]

Band T: Rukaawat, rok, bandish [RKT]

Baraa-at T: (برائت) Bachaao, safaai, (ilzaam se bari hone ki soorat-e-haal [RKT]

barmalaa T: (بَرَمَلَا) Khullam-khula, elaaniya [RKT]

basaaer-ud-darajaat T: (بصائر الدرجات) Aam urdu mein iska matlab hoga "Maraatib aur darjo'n se Aagaahi" [RSB]

batl-e-jaleel T: (بَطْلِ جَلِيل) Azim-ush-shaan hero, great hero [RKT]

be-aenihi T: (بِغَيْنِهِ) Hoo-bahoo, bilkul, waisa hi [RKT]

be-aenihi T: (بِغَيْنِهِ) Hoo-bahoo, bilkul, waisa hi [RKT]

beekh-kuni T: (بِیَخ گئی) Neest-o-naabood karne ka amal, nuqsan pohonchaana [RKT]

Bila-fasl or Khalifa-bila-fasl T: Bila fasl ka matlab hai doori, gap, space. Aam-faham zabaan mein "khalifa-bila-fasl" ka matlab hoga "Rasool Allah ﷺ aur ur khalifa (yaane

Hazrat Abu Bakr Siddiq (رضی اللہ عنہ) ke darmiyaan koi aur hukumat/faasla/gap nahi hai". Ye mafhoom Ahle Sunnat ka hai. Jabke shia Hazrat Ali Murtuza (رضی اللہ عنہ) ko khalifa-bila-fasl maante hain [RSB]

bil-iltizaam T: (بِإِلْتِزَام) Laazmi taur se, paabandi ke saath, regularly [RKT]

bil-mushaafa T: (بِالْمُشَافَه) Aamne-saamne, roo-ba-roo [RKT]

Bil-wazaahat T: (بِالْوَضَاحَت) Saaf aur waazeh taur par, khule aur sareeh lafzo'n mein [RSB]

bisyaar T: (بِشْيَار) Bohot, ziyaada [RKT]

bit-tasreeh T: (بِالتَّصْرِیح) Tafseelan, saaf-saaf, saraahat ke saath [RKT]

Bo'd T: (بُغْد) Faasla, doori, farq, masaafat [RKT]

bohraan T: (بُحْرَان) Waaqiaat aur haalaat ke sangeen marhale par pohonchne ki soorat-e-haal [RKT]

C

chashm-poshi T: (چشم پوشی) Aankh churaana, dur-guzri, dekh kar taal jaana [RKT]

D

daad-rasee T: Insaaf, madad ko pohonchna [RKT]

Daai T: Daawat dene waale, bulaane waale, muballigh [RKT]

dar-aamad T: (دَر آمد) Baahar ke mulko'n se maal-e-tijaarat waghaira ki aamad [RKT]

Dardeeda-dahani T: (دَرِیدَه دَهَنی) Bad-zabaani, gustaakhi, bad-kalaami [RKT]

Dareeda-zehni T: (دَرِیدَه زَهَنی) Bad-zabaani, gustaakhi, bad-kalaami [RKT]

dareegh T: (دَرِیغ) Kanjoosi, bukh, taammul, ranj, afsos [RKT]

Dar-parda T: (دَر پَرْدَه) Peeth-peeche, poshida, chori-chipe, ishaare kinaae se [RKT]

Dast-bardaar T: (دَسْتُ بَرْدَار) Alaahidgi, laa-taalluqi, tark kar dena [RKT]

dast-burd T: (دَسْتُ بُرد) Tabaahi, loot-maar, ghaarat-gari, khiyaanat, zulm-o-sitam [RKT]

dawaam T: (دَوام) Hameshgi, paaedaari, istehkaam, saabit-qadmi [RKT]

dayaanat to diyaanat T: (دِيَانَت) Deendaari, taqwa, imaan, amaanatdaari [RKT]

dayaar T: (دِيَار) Ghar, makaan, shahaer, mulk [RKT]

Difa' T: (دِفَاع) Bachaao, defence [RKT]

E

Eeza T: (اِئْذَا) Aziyyat, takleef, dukh, sadma [RKT]

elaa-e-kalimatullah T: Allah ke kalma ko buland karna [RSB]

enaad T: Dushmani, adaawat, ladaai [FL]

F

fann-e-harb T: (فَنِّ حَرْب) Jungi kaarwaai karne ka tariqa-o-tajarba, war tactics [RSB]

Fikri T: (فِکْرِي) Fikr se mansoob, soch se mutaalliq, thoughtful [RKT]

fusaahat T: Khush-bayaani, khush-kalaami aur kalaam mein martaba-e-kamaal tak pohonchna [RSB]

G

Gardaanna T: (گَرْدَانْنَا) Samajhna, tasleem karna, farz karna, maanna [RKT]

Gazand T: (گَزَنْد) Dukh, takleef, ranj, musibat, sadma, ghaata, khasaara [RKT]

Ghaaer-nazr T: (غَائِرِ نَظَر) Gehri nazar, baghaur mutaala-a [RKT]

Ghaaer-nazri T: (غَائِرِ نَظَرِي) Baareek beeni, diqqat-nazri, bahut chaan-phatak ke saath [RKT]

ghair-kasbi T: (غَيْرِکَسْبِي) Koi aesi cheez jo apni koshish se haasil na ki gai ho, jo ataai ho'n, aesi cheez jo Allah apne fazl-o-karam se jise chaahе use ataa kare [RSB]

ghammaaz T: (غَمَّاز) Aeb bayaan karne waala ya zaahir karne waala [RKT]

ghammaazi T: (غَمَّازِي) Jaasoosi, chughal-khori, saazish, idhar ki udhar kehna [RKT]

Gharaze-ki T: (غَرَضِيکَہ) Haasil matlab ye hai, in short, to sum up [RKT]

Ghasab T: (غَضَب) Naajaaiz qabza, zabardasti kisi ka haq ya maal cheen lena [RKT]

Guftaar ka ghazi T: (گُفْتَار کا غازی) Sirf baat karne waala, mun se bahut kuch kahe, amalan kuch na karne waala [RKT]

H

Haasha wa Kalla T: (حَاشَا وَ کَلَّا) (Haasha wa Kalla) Allah isse bachaaе, kisi buri baat par taajjub zaahir karne ke liye bhi bola jaata hai [RKT]

Harza-sara T: (ہَرْزَہ سَرَا) Behooda-go, laghv-guftaar, gossip monger [RKT]

harza-saraai T: Bakwaas [RKT]

Hazaf T: (حَذَف) Lafz se kisi harf ya ibaaarat se kisi lafz ke giraa dene ko hazaf kehte hain [RKT]
 Heech T: (هِيْج) Kuch bhi nahi, bekaar [RKT]
 Hilim T: (حِلْم) Burdbaari, bardaasht, tahammul [RKT]
 hiqd T: (حِقْد) Dushmani, bughz, inaad [RKT]

I

Ibtaal T: (إِبْطَال) Baatil karna, tardeed karna, butlaan, radd, tark, mauqoof kar dena [RKT]
 Ibtaal T: (إِبْطَال) Baatil karna, tardeed karna, butlaan, radd, tark, mauqoof kar dena [RKT]
 Ibtaal T: (إِبْطَال) Baatil karna, tardeed karna, butlaan, radd, tark, mauqoof kar dena [RKT]
 Ifraaq T: (إِفْرَاق) Judaai, alaahadgi, dissociation, separation [RKT]
 ijra T: (إِجْرَا) Jaari karna/hona, ibtida, nashr-o-ishaa-at [RKT]
 Ikhtibaas T: (إِقْتِباس) Akhaz, istifaada, wo ibaaarat jo kisi kitab ya mazmoon min-o-an ya intikhaab-o-ikhtisaar karke naql ki jaae, extraction, extract [RKT]
 Ikhtiraa T: (إِخْتِرَاع) Man-ghadat, jhoot [RKT]
 iktifa T: (إِكْتِيفَا) Kifaayat, qanaa-at, kaafi [RKT]
 Itifaat T: (إِلْتِفَات) Tawajjo, kisi khaas shakhs ya cheez ki jaanib khayaal ka jhukaa [RKT]
 indAllah T: Allah ke nazdeek [FL]
 IndAllah T: Allah ke nazdeek [FL]
 Ineqaad T: (إِنْعِقَاد) Munaqqid kiya jaana, munaqqid hona [RKT]
 Inqeaad-e-khilaafat T: Khilaafat ka qaaem hona/munaqqid hona [RSB]
 Inquilaab T: (إِنْقِلَاب) Taghaiyyur, tabaddul, ulat-palat, tabdeeli, inversion [RKT] Par yaha'n 1979 ke Iranian revolution ki taraf ishaara kiya gaya hai jo Khomeini ki nigraani mein hua [RSB]
 iqtibaas T: (إِقْتِباس) Akhaz, istifaada, wo ibaaarat jo kisi kitab ya mazmoon min-o-an ya intikhaab-o-ikhtisaar karke naql ki jaae, extraction, extract [RKT]
 iqtidaar T: (إِقْتِدَار) Ikhtiyaar, qudrat, taaqat, ghalba, authority, power, ability [RKT]
 Iqtisaadi T: (اِقْتِصَادِي) Economic, maaliyaati [RKT]
 Iqtisaadi-zaboo'n haali T: (اِقْتِصَادِي زَبُون حَالِي) Economy ki tabaah-o-barbaad haalat, khaasta haal economy [RSB]
 irtikaab T: Amal karna, gunah karna [FL]
 irtikaab-e-maasiyat T: Gunaah/naafarmaani karne [RSB]
 isbaat T: (إِسْبَات) Iqrar, haami, haa'n [RKT]
 ishaara-e-aabru T: Aankho'n ke oopar waale baal (bhawo'n) ko harkat dekar ishaara karna [RSB]

ishaara-e-aabru T: Aankho'n ke oopar waale baal (bhawo'n) ko harkat dekar ishaara karna [RSB]

ishtiraak T: (اِشْتِرَاك) Yaksaaniyat, mutaabaqat, mushaabahat [RKT]

istehbaab T: (اِسْتِخْبَاب) Kisi amr ka mustahab, yaane shariyat ki roo se mojiib-e-sawaab hona, wo kaam jiske karne mein sawaab ho, lekin na karne mein azaab na ho [RKT]

istesaal T: (اِسْتِصَال) Tabaah karna, barbaad karna, qila-qama karna [RKT]

istifaada T: (اِسْتِيفَادَه) Nafa paana, faaeda uthaana [RKT]

istish-haad T: (اِسْتِشْهَاد) Shaahadat, suboot, sanad, daleel pesh karna [RKT]

Istish-haad T: (اِسْتِشْهَاد) Shaahadat, suboot, sanad, daleel pesh karna [RKT]

Itmaam-e-hujjat T: (اِثْمَامُ حُجَّت) Kisi ko aakhri taur par buraai-bhalaai samjha dena, conclusion of an argument [RKT]

izтираari T: Be-qaraari, bechaini [Urdu]

J

Jaddo-jahad T: (جِدِّ و جَهْد) Mehnat, mashaqqat, koshish karna, make an effort, strive [RKT]

Jarh T: (جَرْح) Radd karna, criticize [RSB]

Jumbish T: (جُمْبِش) Harkat, halchal, hilna-julna [RKT]

Juziyaat T: (جُزْئِيَّات) Tafsilaat [RKT]

K

kajaawa T: (كَجَاوَه) Sawaariyo'n ke baithne ke liye oont ki kamar ke dono taraf latki hui tokre ki shakl ki nashiste'n. Jis mein ek-ek (1-1) ya do-do (2-2) sawariyaa'n baith sake'n [RKT]

kaleedi T: (كَلِيدِي) Markazi, ahem ya buniyaadi haesiyat ka, essential, basic [RKT]

Khaain T: (خَائِن) Baddayaanat, be-imaan, khiyaanat karne waala [RKT]

Khaazin T: (خَازِن) Kisi idaare ka wo ohdadaar jo maali umoor ka zimmedaar ho, khazaanchi [RKT]

Khaer-baad kehna T: (خَيْر بَاد كَهْنَا) Juda hona, rukhsat hona, judaai aur alaahadgi ikhtiyaar karna [RKT]

khisyaane T: (كِهْسِيَانِي) Sharminde ho kar, naadim, naaraaz [RKT]

khubs-e-baatini T: Keena, hasad, mukhaalifat jo poshida ho [RKT]

Khutoot T: (خُطُوط) Koi muqarrara qaaeda, usool, tareeq-e-kaar, hudood, daaera [RKT]

kitmaan-e-haq T: Haq baat/haq ko chupaana poshida/makhfi rakhna [RSB]

Kulliyatan T: (كُلِّيَّات) Bilkul, qatai taur par, tamaam-o-kamaal, poore taur par usoolan [RKT]

Kurra-e-arz T: Kurra= Gend jaisi gol [RKT], (par yaha'n isse muraad hamaari dunya, zameen [RSB])

L

Labaada T: (لَبَّادَه) Lamba jaama, chugga, jubba [RKT]

Laghv T: Behooda, waahiyaat, be-maane, be-faaeda, laa-yaani qaul-o-fe'l [RKT]

lahv-o-laab T: (لَهْو و لَعَب) Saer, tamaasha, tafreeh, hasi-mazaaq [RKT]

larzaa'n T: (لَرْزَان) Khauf se kaanpne waala, larazta hua, bahut khaaef [RKT]

M

Maakhuz T: (مَأْخُود) Akhaz kiya hua, jo cheez kaheen se li gai ho, liya gaya [RKT]

maasoom anil khata T: (مَعْصُوم عَنِ الْخَطَا) Be-gunaah, khataao'n gunaaho'n se paak, flawless, impeccable [RKT]

maayooB T: (مَغْيُوب) Kharaab, baais-e-sharam, qaabil-e-sharam [RKT]

Madaar T: (مَدَار) Muqarrara raasta, daaera, phirne/gardish ka muqaam [RKT]

Madh-saraai T: (مَدْح سَرَائِي) Madh, taareef-o-tauseef, madh-khwaani [RKT]

madlool T: (مَدْلُول) Maane, mafhoom, dalaalat ki hui baat ya cheez [RKT]

mafar T: Bhaagne ki jagah, bachaao, chutkaara [RKT]

Mahaaz T: (مَحَاز) Saamne, muqaabil, muqable ki jagah/maedaan [RKT]

mahaaz T: (مَحَاز) Saamne, muqaabil, muqable ki jagah/maedaan [RKT]

mahaaz-aara T: (مَحَاز آرا) Muqaable par aamaada, jung ke liye saff-basta, ready to fight [RKT]

mahaaz-aara T: (مَحَاز آرا) Muqaable par aamaada, jung ke liye saff-basta, ready to fight [RKT]

Mahasshi T: Kisi kitaab par haashiya (footnotes, marginal notes) lagaane waala [RSB]

mahbat T: (مَهَبَت) Utarne ya naazil hone ki jagah ya waqt, neez wo shakhs jis par koi cheez utre ya naazil ho [RKT]

mahmool T: (مَحْمُول) Gumaan kiya gaya, zann kiya gaya, qiyaas [RKT]

Majlis azaa T: (مَجْلِسِ عَزَا) Imam Hussain ke zikr, fazaael-o-masaaeb ki mehfal jo nazam (poem/poetry) mein ho ya nasr (prose) ho, gham ki mehfal [RKT]

majoosi T: Aatish parast, aag ko poojne waale [FL]

majzoob ki bad T: (مَجْذُوب كِي بُد) Wo be-maane, be-sar-o-paa baat jo faqeer/majzoob karte rehte hain [RKT]

Makhboot-ul-hawaas T: (مَخْبُوطُ الْحَوَاسِي) Paagal-pan, junoon [RKT]

mansoos T: Wo baat jo waazeh taur par Quran ya hadees mein bayan ki gai ho [RKT]

Maraaje: T: (مَرَاَجَع) Kisi baat ya cheez ke hawaale ke taur par pesh karda [RKT]

marja' T: (مَرْجَع) Thikaana, panaah [RKT]

Marja' T: (مَرْجَع) Wo lafz jiski taraf zameer laai jaae, wo lafz jiski taraf zameer phire [RKT]

Mar-oob T: (مَرْغُوب) Dar ya khauf ke saath kisi shae ya shakhs se mutaassir hone waala [RKT]

Marsiya-khwaa'n T: (مَرْثِيَّة خَوَان) Wo shakhs jo majlis mein jaakar marsiya padhne ka

pesha karta ho, nauha karne waala [RKT]

Mas T: (مَس) Kisi cheez ko choone ka amal, kisi cheez ko haath lagaane ka amal [RKT]

Masaadir T: (مَصَادِير) Islaah tehqee, kutub-e-hawaala, aur maakhez (Book references and sources) [RKT]

Masaaeb T: (مَصَائِب) Takleefe'n, musibate'n, aafate'n, bala'ae'n [RKT]

mashkook T: (مَشْكُوك) Shak kiya gaya, ghaer-waazeh, jis mein shak kiya jaae, doubtful [RKT]

Masmoom T: (مَسْمُوم) Zeher-aalooda, zeher mila hua, zehreela [RKT]

Mataain T: (مَطَائِن) Taane, takleef-dah eterazaat, malaamate'n [RKT]

matan to matn T: (مَثْن) Kisi kitaab, mazmoon ya dastawez wagahira ki asal ibaat [RKT]

Matma' T: (مَطْمَع) Wo jiski khwaahish ki jaae, ummeed aur laalach ki jagah [RKT]

Matma'-e-nazar T: (مَطْمَعِ نَظَر) Aankhon aur mein chupi hui aarzu, dili-tamanna, poshida maqsad [RSB]

matoon T: (مَثْن) Matn ki jama [RSB]

Mauhoom T: (مَوْبُوم) Wahem kiya gaya, khayaali, farzi [RKT]

Mauzuuat T: (مَوْضُوعَات) Bayanaat, unwanaat, topics, subject [RKT]

Mazahka-khez T: (مَضْحَكَة خِيز) Jis par hasi aae, maza'aaq mein daalne waala amr, hasi laane waali baat [RKT]

maz-oom T: (مَزْعُوم) Qiyaasi, farzi, gumaan kiya hua, alleged, supposed [RKT]

meesa'aaq T: Ahd-o-paemaan, ahd-naama, qaul-o-qaraar, waada [RKT]

mehwar T: (مِخْوَر) Madaar, daaera, raasta [RSB]

Misdaaq T: (مِضْدَاق) Wo cheez jiska mafhoom kisi doosri cheez par saadiq aae [RKT]

moazzaz T: (مُعَزَّز) Izzatdaar, ba-waqaar, buzurg, shareef, bada [RKT]

Motamad T: (مُعْتَمَد) Etebaar kiya gaya, jis par logon ko etemaad ho, bharosa kiya hua, qaabil-e-etebaar [RKT]

muaanadat T: (مُعَانَدَت) Baahami adaawat, dushmani, jhagda, enimity [RKT]

Muaawin T: (مُعَاوِن) Madadgaar, saath dene waala [RKT]

muarrikh T: (مُؤَرِّخ) Taareekh likhne waala, taareekh-daa'n [RKT]

Muattal T: (مُعْطَّل) Kaam se khaali, bekaar [RKT]

mudawwan T: (مُدَوَّن) Murattab (ek kitaab), tadween ki hui kitaab, compiled [RKT]

Mufassal T: (مُفَصَّل) Tafseer-o-tashreeh ke saath bayaan kiya hua, khol kar bayan kiya gaya, waazeh [RKT]

Mufassal T: (مُفَصَّل) Tafseer-o-tashreeh ke saath bayaan kiya hua, khol kar bayan kiya gaya, waazeh [RKT]

Muftari T: (مُفْتَرِي) Iftira karne waala, jhooti hadeesen/baaten banaane waala [RKT]

Muharrar T: (مُحَرِّف) Jis mein tehreef ki gai ho, altered [RKT]

Muharrir T: (مُحَرِّك) Harkat dene waala, ubhaarne waala [RKT]

muhazaraat T: (مُحَاضَرَات) Khutbaat, lectures [RKT]

Mukhlis T: (مُخْلِص) Jis mein koi banaawat na ho, khusool waala, khaalis, seedha [RKT]

Mulhid T: (مُلْهِد) Ilhaad karne waala, mushrik, faasiq, faajir, be-deen, deen se phir jaane waala [RKT]

munazzal-minAllah T: Allah ki taraf se naazil kiya gaya [RSB]

muntashir T: Bikharne waala, be-tarteef, tittar-bittar [RKT]

Musaawi T: (مُساوِي) (Darje, haalat, ya khusoosiyat waghaira mein) baraabar, yaksaa'n, ham-sar [RKT]

musaddaqa T: (مُصَدِّقَه) Tasdeeq kiya hua, tasdeeq-shuda [RKT]

mustajaab-ud-daawaat T: (مُسْتَجَابُ الدَّعَوَات) Jiski dua baargaah-e-Ilaahi mein qubool ho, jiski duaee'n qubool ho'n [RKT]

Mustalzim T: (مُسْتَلْزِم) Jo apne oopar kisi kaam ko laazim kar le [RKT]

Mustaqilan T: (مُسْتَقِلًا) Hamesha ke liye, ba-zaabta, ba-qaaeda, permanently [RKT]

mustashriqeen T: (مُسْتَشْرِقِينَ) Mustashriq (orientalist) ki jama, uloom-o-funoon-e-sharqiya ke maghribi maahireen [RKT]

muta' T: (مُتَّعَه) Ek muaiyyan waqt (fixed time) ke liye aurat se nikaah kar lena (shia mein muta' jaaez hai) [RKT]

mutadaawal T: (مُتَدَاوِل) Raaej, murawwaj, aam, dast-ba-dast pohoncha hua, prevailing [RKT]

Mutajassid T: (مُتَجَسِّد) Mujassim hone waala, mujassam, jism ikhtiyaar karne waala [RKT]

Mutakhhireen T: (مُتَّخِرِينَ) Baad mein aane waale ulama, aimma aur salaf [RSB]

mutanaaqis T: (مُتَنَاقِص) Naaqis, kam, na-tamaam, imperfect [RKT]

mutaqaddim T: (مُتَقَدِّم) Pehle zamaane ka, aala, behtar [RKT]

Mutaqaddimeen T: (مُتَقَدِّمِينَ) Daur-e-awwal/pehle ke ulama, aimma aur salaf [RSB]

Mutaraadif T: (مُتَرَادِف) Mumaasil hona, ham-maane hona [RKT]

Mutarashsheh T: (مُتَرَشِّح) Tapakne waala, aashkaar, zaahir, zaahir hone waala [RKT]

Mutasaadim T: (مُتَصَادِم) Ghair-muwaafiq, takra jaane waala [RKT]

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Mutasaadim T: (مُتَصَادِم) Ghair-muwaafiq, takra jaane waala [RKT]

Mutassib T: (مُتَعَصِّب) Taassub baratne waala [RKT]

mutazaad T: (مُتَضَاد) Ek-dosre ki zidd, ulta, mukhaalif, bar-khilaaf [RKT]

muwaakhaza T: (مُوَاحِذَه) Giraft, baaz-purs, jawaab-talbi, jawaab-dahi, pakad, badla [RKT]

muwaakhaza T: (مُوَاحِذَه) Giraft, baaz-purs, jawaab-talbi, jawaab-dahi, pakad, badla [RKT]

N

Naaguzeer T: (نَاغُزِير) Jis ka hona yaqeeni hai, jiske alaawa koi chaara-e-kaar na ho, jis ke siwa koi aur tadbeer na ho [RKT]

naamoos T: (نَامُوس) Aabru, izzat, qadr, sharm [RKT]

Naamoos T: (نَامُوس) Izzat, aabroo, badaai [RKT]
 naam-war T: (نَامُور) Mashoor, naami, maaroof shakhsiyat [RKT]
 Naamzad T: (نَامَزَد) Mausoom, maaroof, muqarrar, mashoor, muntakhab, nominated, appointed [RKT]
 Naasoor: T: (نَاسُور) Suraakh-daar zakhm jisse hamesha mawaad behta rahe aur jo kabhi accha na ho [RKT]
 Nakeer T: (نَكِير) Eteraaz, inkaar, tardeed, nafi, radd [RKT]
 Nakhwat T: (نَخْوَت) Ghuroor, takabbur, ghamand [RKT]
 Naqb-zani T: (نَقَب زَنِي) Shagaaf/daraad daalna [RSB]
 naweed T: Khush-khabri, bashaarat [FL]
 Niqmat T: (نِقْمَت) Saza, musibat, takleef, dukh [RKT]
 Niyaabat T: (نِيَابَت) Naaeb hona, khilaafat, qaaem-muqaami [RKT]
 Nusoos T: (نُصُوص) Nas ki jamaa, daleele'n, qatai dalaal, waazeh baraheen [RKT]

P

Parwardah T: (پَرُورِدِه) Mulaazim, ghulaam [RKT]
 Pas-e-parda T: (پَسِ پَرْدِه) Parde ke peeche, chup kar, back-stage [RKT]
 pashemaan T: (پَشِيْمَان) Sharminda, naadim, pachtaane waala, afsos karne waala [FL]
 Phul-bhari T: (پُھل بھری) Bars, kodh, juzaam (ek bimaari ka naam) [RKT]

Q

qaasir T: Majboor, naa-chaar [FL]
 qabeeh T: Bura, naa-zeba, sharmnaak [FL]
 Qabeel T: (قَبِيل) Qism, giroh, silsila, sort, kind, category [RKT]
 qatai us suboot T: (قَطْعِي السُّبُوت) Jo yaqeeni taur par saabit ho, haqiqi suboot ka haamil [RKT]
 qila-qama T: (قَلْع قَمْع) Masmaar karna, indihaam karna, removal, rooting-out (some evil or undesirable thing) [RKT]
 Qutub T: (قُطْب) Afzal, bargazeeda, wo wali jis par duniya ke intezaam aur nighdbaani ka madaar ho, bahut buland-paaya wali, auliyAllah ka ek martaba [RKT]

R

radde-amal T: (رَدِّ عَمَل) Kisi amal ka asar ya natija, jawaabi amal, fauri ya awwaleen taassur, reaction [RKT]
 raj-at T: (رَجْعَت) Koi nabi, wali, imam jo pehle aane ke baad utha liya gaya ya wafaat paa chuka ho uske dobara aane ka amal [RKT]
 rawadaari T: (رَوَادَارِي) Karam-farmaai, tawaazo, inkisaar, akhlaaq, lehaaz [Urduinc]
 rij-at T: (رِجْعَت) Hujjat, zidd [RKT]

roo-gardaani T: (رُوگَرْدَانِی) Mukhaalifat, inheraaf karna [RKT]

Rujoo T: (رُجُوع) Pehli jagah par lautna, saabiq haalat ki taraf phirne ka amal, waapsi [RKT]

S

saada-loohi T: (سَادَه لُوْحِی) Kam-aqli, bewaqoofi, saadgi, bhola-pan [RKT]

Saail T: (سَائِل) Daryaaf karne waala, poochne waala [RKT]

saaqit T: (سَاقِیْط) Radd kiya hua, mauqoof, mustarad, zaael [RKT]

Sabqat T: (سَبَقَات) Fauqiyat, badaai, sharf, buzurgi, azmat [RKT]

sabr-aazma T: Bohot mushkil, wo kaam jo sabr ki aazmaish kare [RKT]

Saff-aara T: (صَف آرا) Jung ke liye aamaada, jung mein muqaabla karne waala [RKT]

sahifa T: (صَحِیْفَه) Ilhaami kitaab jo Allah Ta'ala ki taraf se kisi Rasool par utaari gai ho [RKT]

Saleeb T: (صَلِیْب) Sooli ki shakl par bani hui lakdi waghaira jo isaai apne galey mein daalte aur imaat par nasb karte hain, cross [RKT]

Saleebi istemaar T: Christian colonialism, Christian empire [RSB]

Saleem-ul-firk T: (سَلِیْمُ الْفِرْک) Sahih soch rakhne waala [RKT]

Sana-khwaan T: (سَنَّا خَوَان) Taareef karne waala, one who praises [RKT]

Sare-moo inhiraaf T: (سَرِ مُوْ اِنْحِرَاف) Zara si, zarra baraabar bhi naafarmaani, mukhaalifat, inkaar [RSB]

Sar-kheel Sarkheel to sarkhael T: (سَرْخِیْل) Kisi jamaat ya giroh ka sardaar, leader, qaaed, chief, leader [RKT]

sarkobi T: (سَرْکَوِی) Sar kuchalna, saza dena [RKT]

sarshaar T: Labrez, bhara hua, labaa-lab [RKT]

Satar T: (سَطْر) Ek (1) seedh mein likhi hui tehree, written line, row on a page [RKT]

seegha-e-ikhfa T: (صَبِغَةُ اِخْفَا) Chupe hue/poshida andaaz mein [RSB]

seena-kobi T: (سَیْنَه کَوِی) Ranj-o-gham ki wajah se seene par haath maarna, chaati peetna, maatam karna [RKT]

sha-aerullah T: Allah ki nishaaniyaan, alaamate'n [RKT]

Shaam T: Mulk-e-Shaam [RSB]

Sharah-o-basat T: (شَرْح و بَسْط) Tauzeeh-o-tafseel [RKT]

Shashdar T: (شَشْدَر) Aajiz, haeraan, mutahaiyyar [RKT]

Shujaa T: (شُجَاع) Bahaddur, daler, brave, valiant [RKT]

shutr-be-muhaar T: (شُتْر بے مَہَار) Be-nakeel oont jo aazaad aur le-lagaam hota hai, har qism ki paabandi se aazaad, be-lagaam, be-qaabu [RKT]

sitamgar T: (سِٹَم گَر) Zaalim, moozi, cruel person, tyrant, oppressor [RKT]

Siyaanat T: (صِیَانَت) Nigehbaani, nigraani, hifaazat [RKT]

Suqoot-e-Baghdad T: 1258CE mein mongols ke haatho'n Baghdad ki tabaahi aur Khilaafat-e-Abbasiya ke khaatime ko suqoot-e-Baghdad ke naam se yaad kiya jaata

hai [RSB]

T

Taa-abad T: (تا ابد) Abad tak, hamesha, always, forever, till eternity [RKT]

Taabe T: (تابع) Farmabardaar, mutee, maatahat, paaband, hukm maanne waala [RKT]

taassuf T: (تأسف) Gham khaana, afsos karna, ranj, malaal, hasrat, pachtaawa [RKT]

taa-waqteke T: Yahaan tak ke [Urdu]

taayyun T: (تعين) Taqarrur, tashakhkhus, muaiyyan karna, mehdood karna, makhsos karna [RKT]

tabarra T: (تبرّاه، تبرّاه) Laan taan karne ka amal, wo sakht nagawaar alfaaz jo kisi mukhaalif ki nisbat bataur-e-laanat zabaan par laate hain, laanat, gaali-galoj [RKT]

Tabarra-baazi T: (تبرّاه بازی) Laan taan karne [RKT]

Tafraqa T: (تفرقه) Phoot, alaahadgi, nifaaq, conflict, discord, difference [RKT]

Tafreeq T: (تفریق) Alaahadgi, judaai, talaq, khulaa [RKT]

Tafweez T: (تفویض) (Ikhtiyaar waghera ki supurdgi, hawaalgi [RKT]

Tafzeel-e-aimma T: (تفضیل ائمه) Aimmah ko fazilat/fauqiyat, aur tarjeeh dena [RSB]

Taghaful T: (تغافل) Daanista ghaflat, ghaflat, be-iltifaati, laa-parwaahi, be-parwaai [RKT]

tah-tegh T: Talwaar se qatl karna [FL]

takallufan T: (تکلفاً) Rasmi taur par, takleef ke taur par, formally, gratuitously [RKT]

tama' T: (طمع) Laalach, hirs, bohut ziyaada khwahish [RKT]

tamassuk T: (تمسک) Pakadna, acchi tarah giraft mein lena [RKT]

Tanqeed T: (تنقید) Eteraaz, nukta-cheeni, aesi raae jo bure-bhale ya sahih aur ghalat ki tameez kara de [RKT]

taqdees T: Paakeezgi, paakeezgi bayan karna, paaki ki taraf nisbat karna [RKT]

Tarweej T: (ترویج) Riwaaj, shohrat, chalan, ishaa-at [RKT]

tasallut T: (تسلط) Ghalba, hukumat, zor [RKT]

Tasalsul T: (تسلسل) Silsila-waar, kadi se kadi milne ki haalat, condinuation [RKT]

tasht-az-baam T: Zaahir, khula hua, mashhoor [RKT]

Taswe T: (تسوے) Aansu, umooman jhoot-moot ke aansu [RKT]

Tatheer T: (تطهير) Tahaarat, paakeezgi, paak karna [RKT]

Tatruf to Tatarruf T: (تطرف) Intiha-pasandi, dahshatgardi [RSB]

tauriya T: (توریہ) Iraada kuch karna zaahir kuch karna, dil mein jo kuch hai uske khilaaf zaahir karna [RKT]

ta-waqteke T: (تا وقتہ) Us waqt tak [RSB]

Tazaad T: (تضاد) Ikhtelaaf, farq, imteyaaz [RKT]

U

uloo-e-shaan T: Shaan-o-shaukat ki bulandi [RKT]

uyooob-o-naqaais T: (عُيُوب و نَقَائِص) Bohot saari buraiyaa'n aur khot [RSB]

W

wahbi T: (وَهْبِي) Ataa-e-Ilaahi, qudrati [RKT]

Wasaayat T: (وَصَايَات) Wasee, Hazrat Ali عليه السلام ka mansab [RKT]

Waza' T: (وَضْع) Tarteeb dena, banana, ghadna, ejaad [RKT]

waza'-karda T: (وَضَعَ كَرْدَه) Waza kiya hua, banaaya hua, tashkeel diya hua [RKT]

Wilaayat T: (وِلَايَت) Wali hone ki haalat, Allah Ta'ala se qurbat, buzurgi [RKT]

Wuqoo-pazeer T: (وُقُوع بَذِير هونا) Amal mein laana, zahoore mein aana, waaqae hona, (waaqia) pesh aana, sarzad hona [RKT]

Wusooq T: (وُثْقُوق) Bharosa, etemaad, etebaar [RKT]

Y

Yak-jahti T: (يَك جَهْتِي) Ittihaad, ittifaaq, dosti, ikhlaas [RKT]

Z

Zakhaamat T: (ضَخَامَت) Motaati, volume, bulkiness [RKT]

Zeher-e-qaatil T: (زَيْهَر قَاتِل) Halaak kar dene waala zeher [RKT] yaane aisi baat jo ummat ki rooh aur imaan ko nuqsan pohonchaae [RSB]

zilli buroozi T: (ظِلِّي) Nabi-o-Rasool ke tahat maujood nabi-o-rasool, (بُرُوزِي) Zaahir hone waala nabi/rasool Ye dono qism khayaali aur manghadat hain. Islam in qismo'n ka koi tasawwur nahi [RSB]

zimnan T: (ضِمْنًا) Kaam ya kalaam wagahira ke silsile mein, zimni taur par [RKT]

zindeeq T: (زَنْدِيق) Be-deen, mulhid, kaafir [RKT]

Zunniyaat-o-mohtamalaat T: Gumaan, andaaaze, imkanaat, assumptions, doubts, probabilities, likelihood [RSB]